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MARY, THE MOTHER OF JESUS.

CHAPTER II.

PROVIDENTIAL PREPARATIONS.

I.—*Fitness of Time.*

II.—*Fitness of Place.*

III.—*Fitness of Family.*

I.—FITNESS OF TIME.

COULD we but look into the great plan of Providence, we should find that everything in creation has a fitness in the order belonging to itself. In the heavens above us we know that every star has its appointed place and sphere of motion, on earth each tree and each plant a zone to which it belongs, while the world of waters with its tributary rivers has its ebb and flow. We should confess that created nature is a ground-plan of fitnesses proportioned to the various works it has to do. Mountain regions, with their crowns of perpetual snow, are mighty reservoirs from which rivers take their birth, rising as they do out of their hidden depths through tender springs which "run among the hills," until by union a great watercourse is formed in order to flow through and irrigate the fertile and smiling villages, making for itself a way to the sea for the use of men. Again, minute animals which in by-gone ages have lived and died at the bottom of inland waters, now form a substantial portion of the earth's crust, through the action of the combined forces of water and fire being changed into rocks and marbles and many kinds of beautiful stone for the use of human kind. Science, if it does nothing else, serves as the handmaiden of faith, bringing to light the operations of time,

during which hidden ages things have been slowly changing their character in order to be ready for the same purpose. Divine Providence, who in Himself knows no time, reckons every moment of the time He has created, so that each event, already established in the Prevision of the Almighty and preordained to swell the annals of the earth's history, should take place with all concurrent circumstances, naturally and at its appointed season.

It is possible that appropriateness of time, place, and birth may not generally be taken into account in our Lady's case, seeing that such details appear to be engulfed in the majestic abyss of Divine condescension, when through her instrumentality the Incarnation took place; but seeing that this event is the great event of time, it may be taken for granted that everything which touches the Mother of Jesus possesses in itself a fitness which, when rightly considered, redounds to the glory of God and reflects the beauty of the designs of Divine Providence.

It is to be presumed that when God would be pleased to enter into this world to fulfil the law of condign justice, He would come at the fittest time; and, having chosen that fittest time from all eternity, He would foreordain as well as foresee the events which would prepare and make ready His way. The Woman predestined to give birth in the flesh to the Son of God would then appear and commence the mystical work by herself, being the fulfilment of the most marvelous of prophecies.

On the very confines of primeval history we know that its glories passed away into an almost invisible point, so that little more than six hundred years after the death of Adam the human race was destined to begin again in Noe, the only just man left. The fall of man from original justice was then complete.

To Abraham—the tenth generation from Noe—was the promise made that in his seed all generations should be blessed. This promise remained mysteriously hidden in the following generations, during which the Lord formed from the family of Israel, the grandson of Abraham, a special people to be the witnesses and guardians of that promise, until the time preordained by God for its fulfilment should come. To this people the Law of Justice

was promulgated from Sinai, in order to testify to the enormity of sin, the utter inability of man to return of himself to the divine law written in our nature, and also to his need of a Divine Saviour. The law of Sinai was to man the law of death, but no other law could be given; as St. Paul says, "If there had been a law which could give life, verily justice should have been by the law." (Gal. 3: 19.)

The law therefore remained in force until the coming of the Just One, who should fulfil it; who said, "I came not to destroy but to fulfil the law." And in this same people, types, shadows, and prophecies were multiplied, and the daily sacrifice instituted to be witness in advance of the Sacrifice of the Divine Lamb on Calvary, and a prefiguring of the daily Sacrifice which, in after ages, and unto the end of time, should be the commemoration and mystical renewal of that same Divine Sacrifice.

In the meantime nations sprang up and the enemy of man reigned supreme amongst them. The depth and breadth of the miseries of fallen man became fully developed, and the reign of the human intellect, promised by the serpent to Eve, was at its height. This was the moment forechosen by God wherein to reveal the "Mystery of Godliness."

This epoch was in itself extraordinary from a human point of view alone. It was, in fact, the central point of the historic age. Under the reign of Augustus all was in preparation for a universal peace. The various ancient civilizations were either merged into or in amity with the great Roman Unity. The people of God, whilst preserving their individuality, made a part of the great Empire. From China to Spain, and to the isles beyond, there was a general expectation of great events about to be disclosed. On this subject the world was in agreement with the Word of God; the weeks of Daniel drew toward their termination—Christ was at hand.

Such was the moment for the daughter of David—the sacred Virgin of prophecy, all burning with desire for the advent of the Saviour of her race—to appear on the world's theatre in her predestined place. Human wisdom might question what, in such an

age of splendor and cupidity, a poor, unknown Virgin, however much the descendant of ancient kings and however holy, could have to do. Where could this dove of purity find a place of rest? What, in the midst of these worshippers of brute force, grovelling at those feet of iron and bloody clay upon which rested the Roman Colossus, would she with all her wealth of piety do?

Now, it is at this very point that faith recognizes the ways of Divine Wisdom. Not only is it by uniting spirits together through their sympathies that God manifests His power; He does it also by subjecting them by means of their antipathies. He makes use of the weak to confound the strong, and of the simple to lay low the proud. When man had come to idolize physical strength and brute force to the utmost, together with that natural science which had been the serpent's bait beneath the tree of death; then was the moment that a weak child, the simplest and most delicate of young virgins, should rise up and, in the strength of her Creator, in the beauty of her holiness, and in the invincible might of her purity, should crush the serpent's head. It was when this rod of iron, this sceptre of Satan's tyranny, had degraded and made mankind into a troop of slaves, that the sweet and noble Queen of Martyrs arose, and inaugurated the Law of Charity, the reign of patience and compassion.

The time was therefore ripe, and the moment had come for the world to bid adieu to the past, and to turn toward the future of God. A Great Prayer was needed, as well as a soul prepared to unite herself unreservedly in the work of expiation; for the work was to be the work of Man in his full integrity, although it should be by the union of the natures of God and Man; so, as the Man would be the willing victim of expiation, the equally willing concurrence of Woman was required to make the work complete.

The Blessed Virgin Mary has had fifteen years of preparation; and, as St. Leo teaches us, "she had already conceived in her mind the Human-Divine Child, before she conceived Him in her body."¹ From all eternity she had been chosen to be the bridal-chamber of the nuptials between God and man, as is expounded by St. Gregory in the homily for the twentieth Sunday after

¹ *In Nat. 1, § 1.* See Note 9, p. 36, St. Ephraem's *Rhythms on the Nativity*.

Pentecost: "Who then," he asks, "hath made the marriage for His Son? Even God the Father, when in the womb of the Virgin that Son assumed human nature to Himself."

Thus, through her He hath reunited Himself to past generations, and caused His salvation to flow back upon them; and with her He wills to sojourn more than thirty years, during all which time she will live His life and He will live hers. What a wonderful thought! To live with Jesus; to possess the time of the life of Jesus upon earth; reading His heart, living in union with His thoughts, walking in His ways, willing what He wills, loving what He loves. What hath He not bestowed upon His Mother! "With everything," cries St. Ephraem, "didst Thou adorn her, who Thyself wert the ornament of Thy Mother; for she was Thy Bride by nature ere Thou hadst come. She conceived Thee, not by nature, after Thou wast come, O Holy One, and was Virgin when she had brought Thee forth holily. A marvel is Thy Mother." He poured Himself in all His plenitude upon her as He never did on any other; and as with her He began His human existence so He continued it. He was all hers. Even during the period of His ministry, His teaching, His miracles are not apart from her. Authentically she began that ministry with Him at Cana, and concluded it with Him on Calvary. Spiritual heiress of the ancient times, she is also the first heiress of her Son, who, with His dying breath bequeathed to her the Church whom He had redeemed with His Precious Blood.

About the same length of time as she preceded Him, so long, it would appear, did she survive Him; and, like a chain of gold, she thus unites Him to future ages as she links Him to the centuries of the past. When she dies, Limbo is closed; and for her is the Throne on the Right Hand of her Son.²

II.—FITNESS OF PLACE.

If the age and period were fitting for the advent of the Mother of Jesus, the spot chosen for her appearance was not less felicitous. Among the provinces of the Holy Land, Galilee is conspicuous for its smiling luxuriance; and among the towns of Galilee,

² A devotion in the Church to the sixty-three years of our Blessed Lady's life leads to this supposition.

Nazareth blooms like a rose among the hills. Even to this day the Mussulman has been unable to destroy either its charms or the delicate perfume of its flowers, and although situated in the centre of the province, its character of luxurious solitude is still one of its chief attractions.

Here, then, at the foot of a rock, half hidden by a thicket of fig-trees, vines and rose-laurels,—which served as a shady oratory for St. Anne—lay the predestined cot in which was passed the infancy of Mary, and her beautiful, peaceful life. Other dwellings, equally hidden among flowers, surrounded the Holy House, whose proprietors, rude enough to have merited an evil report among the neighboring towns, presented nevertheless somewhat of the simplicity of their ancient manners. According to village liberties, the children of Nazareth would play upon Mary's threshold when first she learned to essay her little feet: and in later years, the young men would flit about the spot where Joseph had established his workshop. In this way, Mary was known, and, at the same time, was hidden: here she attained the knowledge of nature and of men; casting unconsciously among the roses of earth and the thorns of human nature the seeds of an incomparable edification.

Judea had ceased to be a garden enclosed. On the contrary, it was the great highway of the various nations composing the Roman legions, which passed rapidly from the Tiber to the Euphrates, or from Asia to Africa. In this way was the seed spread abroad which Divine Providence scattered from His own hand.

But Mary did not remain in Nazareth; she was also to be found in Jerusalem, the City of the Temple—the City of God. She was there of right, for it was her place to be in the great centre of Divine communications. She had prayed much and received much from God and from men because it became her to give much.

In comparison with other nations, and in spite of their decadence, the Jewish people still continued to be a green palm tree. The Sacred Scriptures were an inexhaustible spring which preserved the freshness of its roots. But seeing it was necessary that Mary should be acquainted with the arid deserts of idolatry, it was given her to visit the land of Egypt; and as the morning sun

falls upon eyelids fast closed in deep sleep, so would the sunshine of her presence fall upon the Greek philosopher, the Roman prefect, and the high-priest of vile beasts and of devils. Thus would Mary water with her tears those very towns and deserts which in future ages should become the sanctuaries of holiness and the refuge of the primitive church.

III.—FITNESS OF FAMILY AND BIRTH.

In addition to these fitnesses, there is that of birth, and this the Providence of God fully awarded to the beloved Mother of Jesus, in order that nothing should be wanting in preparation for the incomparable advent amongst us. Mary's parents were persons of singular holiness and unexampled purity of life. According to tradition the special character of their sanctity consisted in an ardent longing for the advent of the Messias. They were of the stock of Jesse, and of the family of David. With pious humility they called the predestined Virgin of Prophecy appointed to crush the head of the serpent: "The Mother of the new Isaac," the "Valiant Woman," the "Living Wisdom," the true Esther who would be the saviour of her people; and, having passed the age of child-bearing, they lived in continence and prayer.

St. Anne prayed in her garden, and St. Joachim passed his time in a solitude with his flocks. On a certain day, and at the same moment of time, an angel—he who had commended Daniel as the man of desires—announced to each of them that their petitions were accepted, and that they themselves were the instruments selected by God to give birth to the royal Virgin of Israel. Unknown to one another, they each journeyed to Jerusalem in order to return thanks in the Temple, at the Golden Gate of which they met.

On their return St. Anne gave birth to Mary, who, before all time, had been conceived in the Mind and Prescience of the Most High God.

CHAPTER III.

MARY'S PERSONAL DISPOSITIONS TO UNION.

I.—*Of Nature and of Grace.*II.—*Fidelity and Growth.*

I.—DISPOSITIONS OF NATURE AND OF GRACE.

In its integrity, human nature is itself the perfect conception of Almighty God, and, as such, innately subservient to divine union. It is not to be imagined that, with the Immaculate Conception of Blessed Mary, another kind of nature was brought into being. Mary indeed was created without spot or taint of the Fall, in all the perfection of human nature in order to make way for the advent of the Restorer who should take the nature into Himself through union with most pure flesh;—and so restore to human kind the gift of divine union which the loss of original justice had forfeited.

Mary however was not merely endowed with the immaculate nature in which Adam and Eve had been created. Faultlessness does not imply absolute perfection, for there are degrees in perfection, and human nature is capable of an infinity of such degrees. Each several soul has a degree assigned to it, for our Blessed Lord has bidden every one to be perfect as the Heavenly Father is perfect; meaning that each should seek to attain that which he is heir to. We know that the saints in glory have each his degree as well as the holy angels, and all are perfect without attaining to the least of the perfections of Mary. Seeing, therefore, that the vocation awaiting her exceeded in dignity that of all other creatures put together, it could not be otherwise than that our Lady's nature would be enriched beyond that of all others put together.

The dignity of our Lady's place in creation can only be approximately imagined to the dignity conferred upon any creature who should be called upon to give her own flesh to a Person of the Uncreated Godhead. Sin had built up a wall of partition between God and man, and human nature had become in every way unfit for union with God: but when through the Immaculate

Conception and birth of our Lady the nature had become regenerate and re-formed, "then," as St. Paul says, "was broken down the middle wall of partition caused by enmity."³ Then was the cradle of Mary placed upon its ruins and the divine act of union between God and man took place in the bosom of the divinely appointed Virgin, wherein, as St. Gregory expresses it, "God gave His Son in marriage to human nature in the womb of the Blessed Virgin Mary."

Mary's childhood was not like that of other children. The ordinary child has all to learn, and his education naturally begins with the teaching of the senses. His moral nature is entirely in the dark, and his spiritual nature, which, under holy guidance is the first to awaken, develops slowly. But in Mary's case, there being no cloud of imperfection in soul or body, her soul from the first instant of creation was a spotless mirror reflecting the heaven of her Creator's love, and before she entered into the region of the senses, she was already flooded with spiritual light. As we know St. John the Baptist to have been, when regenerated in his mother's womb, Mary was filled with infused knowledge, and lived a life of union and communion with God all the time that her little body was developing, and before the senses had their work to do in the outer world of which she as yet knew nothing. She lived in the Presence of God, and thus, through the divine influx and Spirit that was in her, became prepared to bestow on others what had been so abundantly bestowed upon herself.

All this was the work of an instant: for it was the work of Divine Wisdom. To build and to consecrate for Himself a temple; to lay the foundations of interior created life in a marvellous structure of faith and vision; to upraise into the heavens the sublime solidities of hope; to fix therein the seven mystic pillars of the Holy Ghost, and to enclose the whole beauteous edifice in charity—all this is contained in the mystery of Mary's Immaculate Conception.

And over and above the gift of perfect, immaculate being, the soul of Mary was adorned with infused virtues and graces. Now, gifts and infused virtues teach those things which experience or study cannot generally attain to, and enable a soul to communi-

³ Eph. 2: 14.

cate to others that which nature has denied them. When bestowed upon a soul generously and in plenitude, the disposition becomes perfect for the Communion of Saints.

This affluence of infused virtues began with Mary's life, in which doctrine we are confirmed by the Church through the manner in which she habitually represents the Immaculate Conception to us. She takes her type from the vision of St. John the Evangelist in the Apocalypse: a woman without infancy, spreading light all round her, and crowned with a diadem of stars, whose number is suggestive of apostolic illumination. Surely, Divine Providence would cause that this affluence should be felt as soon as possible, and that the sacred Mediatrix should not need to wait for age or development of body in order to become the centre of spiritual relations and communications of grace.

The moralist's ideal of perfection is that of a healthy soul in a well conditioned body—"Mens sana in corpore sano." In the case of the Blessed Virgin the bodily organs offer a perfectly faithful service to the soul; and the marvels of the mind find in the equally marvellous constitution of the body their natural channel of action. According to the Book of Wisdom, "the corruptibility of the body presses down the soul. It is a load upon the soul, and the earthly habitation presses down the mind which museth upon many things; and hardly do we guess aright at things that are upon earth, and with labor do we find the things that are before us; but the things that are in heaven who shall search out, and who shall know Thy thoughts except Thou givest wisdom and send Thy Holy Spirit from above?"⁴

But a body such as Mary's was, exempt from corruption, would be the mirror of an ineffably spiritual beauty; because, as the Royal Psalmist points out, the "glory of the queenly Virgin was within" (Ps. 44). The opinion of theologians and artistic tradition, as well as the visions of the saints, concur in persuading us that those passages of Holy Writ which describe her matchless beauty were realized even in her mortal members. There is a theory that the precocious development of the soul, even at the moment of its union with the body, actually produces on the latter an exquisite delicacy. The premature employment of the

⁴ Wisdom 9 : 13, 14.

intelligence would specially develop the nervous system; whilst the complete absence of turbulent passion in both mother and child would ensure harmony in the system and an even balance of temperament.

Later on, during natural growth, to the expression of the face would be added the supernatural touch which long habits of meditation and spiritual elevation never fail to impress upon it. This it is that completed the special type of Mary's loveliness. There was nothing in her to fascinate the eye of the sensual man. Hers was the queenly beauty which commands veneration; the august serenity which neither age nor sorrow changes, and which eminently suited the destinies of the Mother of the King of Kings. Grace of movement, the result of self-command; reserve and modesty in demeanor; promptitude and clearness in replies; sweetness of voice, the music of which rises from the depths of a simple loving heart, such was the exterior which completed the attractiveness of the sacred Mediatrix, and formed her for her mission of conciliating hearts, and of treating with all of the affairs of God.

II.—FIDELITY AND GROWTH.

We have now to consider how Mary corresponded with the graces of the providential design regarding her. Happy indeed was she for whom the world had been prepared as her dowry, and the heaven of heavens as the nuptial bed. Blessed indeed is every soul that corresponds with the grace of her vocation; but who may measure the blessedness of her who never lost a particle of those things which time, occasion, and grace bestowed upon her? Mary merited supremely the title bestowed upon her by the Church of "*Virgo fidelis*;" therefore, every moment of her life, for herself and for us, would be an increase of treasure, laid up by God for the benefit of His children.

The simplicity and silence of her infant years were not merely the result of infancy. These two foundation-stones of divine grace appear to have been, through Mary, the gift of God to Man.

Simplicity without love and without merit is but a negative shadow of the grace which Mary had received. In her, it was a purity of soul which, according to St. Ambrose, looks upon the

least duplicity as a species of adultery. Mary, through life, had but one aim, which was to pay attention to the Will of God in order to do it: for which reason she was always under tutelage; first to her parents, then to the priests in the Temple, and lastly to St. Joseph. This simplicity of will, ever in union with the Will of God, caused her ready consent to the Incarnation, and to all the duties consequent on it. Where charity multiplied her relations with others, simplicity extended itself to them and applied itself to a larger circle of objects, without losing anything of its depth: since she had been taken into the counsels of God, she reflected the simplicity which is of the very nature of God, following ever the Finger of God without swerving to the right hand or to the left.

With regard to silence we perceive another essential feature of her heavenly birth; another reflection of God-Incarnate: for the Being of God is essential silence. In taking her flesh He put on the voice of creation: and to creation, through Mary, He gave His voice of silence. This silence it is which speaks louder than all, in the praise of her who was His Mother, companion, and fellow-worker. As He lay, yet unborn, in her bosom He taught her, and to the end His voice in her which spake so sweetly and so distinctly to others, was, in her heart of hearts—a silence. She pondered His unspoken word, and it grew in her. According to the Psalmist, she opened her mouth and drew in her breath, and the breath of Life entered with it. Every pulsation of her heart was a word from the Sacred Heart of her Son: every breath of her body was a respiration of the Spirit that was in Him, and language such as we use was not needed to break the silence of that holy solitude with God.

And because silence is the image of this Mystery of God in His tranquil eternity, it has been made one of the solemnities of religion. Now Mary was to be like an august temple drawing mankind to God by the majesty of her presence and the suavity of her shadows. Her silence is more eloquent than all the language of men and of angels.

As for ourselves, when we desire to do some good thing, we are all too ready to spend ourselves in words and in action. We wish to be busy: we would be teaching. If we happen to know but

some trifle, or if we perceive some light which others do not realize, we imagine we have a work to do, instead of quietly pondering it in our heart and growing strong upon it as Mary did. The whole outer world is full of busybodies, and we fall into the world's system because we imagine we are making God's ways better known. But who ever knew God's ways as Mary did? Yet such was not the attitude of Mary. In proportion to the greatness of her mission, and the extent of her knowledge, she prepared her soul in silence. Knowing as she did that the Saviour of the World was none other than the Word of God, she had willed, were it possible, that the whole world should be silent with her, awaiting in preparation for the advent of the gospel of peace. Her silence was the utterance of the Prophet: "The Lord is in His holy Temple, let all the world keep silence before Him."

Another characteristic in the personality of the Blessed Virgin is permanence in grace: the fruit in part of constancy and fidelity, but still more the result of her personal union with the Word of Truth. After the manner that the Holy Church speaks of the existence of the little Babe of Nazareth,⁵ it appears that all about her transcends the laws of time, and partakes of things divine. It is with the eyes of her Divine Spouse, to whom ages and years are but as a day, that she regards these mysteries: and as the Word of God already saw His Mother in the predestined Virgin, so the Church sees in the conception of Mary the annunciation of the Incarnation. The reason of her joy in the nativity and the conception of Mary is none other than the eternal Reason itself. "Thy Nativity, Virgin Mother of God," saith she, "hath announced joy to the whole world, for out of thee is risen the Sun of Justice, Christ our God."⁶

It is this identity without confusion, and the facility of adaptation between the mysteries of Jesus and Mary, by which the mind, without seeming transition, passes from the one to the other; so much so that the painter can, with a certain sort of congruity, represent Mary in the plenitude of her celestial glory, with her Divine Son as a Babe hanging upon her neck.

The various facts belonging to the life of Mary belong in a

⁵ See Antiphons and Lessons *De Nat. B. V. M.*, 8 September.

⁶ *De Nat. B. V. M.*, VI. lec.

certain sense to the past; but they belong more truly to Jesus, who with all that belongs to Mary remains with us to the end, and will remain in eternity—since years, and ages of years, can diminish nothing of them. For this reason Mary will preserve in body and soul those characters which, since her conception, have made her to be the object of attention for heaven and of hope for earth. She has ever kept her treasures of simplicity, of grace, of delicacy; and everything in her has remained as inviolate as her sacred virginity.

This character of permanence enables us to conceive how the nativity of the Mother of God has really been the joy of the whole world. Doubtless the celestial hierarchies celebrated this glorious event; and if earth at the moment seemed but feebly represented, has not the nativity of this gracious child been one of the undying joys of the Church?

Not only has Mary not been deprived of any permanent grace by the destructive waves of time, they have, on the contrary, continually added some tribute of freshness and growth. Growth is a law of life, and the man who lives in God, even more than the herb of the field, is blessed with growth and increase; and this growth speaks so much the more imperiously as his life is purer and nobler. In the same way Mary, having been planted by the fountains of grace, would grow in wisdom and perfection before God and man—preparing to render forth fruits in their season without losing a single leaf of her crown.

We are taught by the Prophet King that, for the just man, the only inexhaustible source of spiritual growth is to be found in the unceasing meditation on the Law of the Lord (Ps. 1). The Blessed Virgin Mary fulfilled more than any other this condition. The Sacred Scriptures were her daily study. It was her occupation and delight. The lives of her forefathers would acquaint her with the dangers and miseries of rank, while the groans of the Prophets, the expectation of the Messias, the figure of the looked-for Virgin Mother, the espousals of Eternal Wisdom, the praises, prayers, aspirations, and adorations of the saints, found a marvellous echo

in her clear sympathetic soul ; and the Holy Ghost was her commentator therein, so that her mind in all things was the mirror of Truth.

In Mary's case sleep was not as with us, a tyrant, since her physical constitution was balanced, and in harmony with her spiritual nature ; and the vegetable life with its necessities to which we are obliged to give up so much of our time had no power to interrupt her life of loving intelligence. She could say with truth, when she laid herself down to rest : " I sleep, but my heart watcheth."

Such constant meditation would produce the most pure and perfect acts, such as, adoration, homage, offerings without end, self-annihilations and aspirations and transports far beyond our power to imagine. We will only observe that the mystery of the Incarnation followed the first period of this sublime life of prayer, and this reflection throws a special light upon the object of the eminent fervor of the petitions suggested by the Holy Ghost to the Immaculate Heart of Mary.

It is to be admitted that when the " Word was made Flesh," it was because the time was come that He should do so : therefore, the prayers of a simple creature were not—after a manner of speaking—necessary. It fitted nevertheless into the order of Divine Providence, then as ever, that prayer should concur with and form a material part of the design. This is not difficult of apprehension when the fundamental principle of creation is taken into consideration, together with the unifying nature of God's dealings with man. The times and seasons of His providences are in God's prevision as well as in His predetermination, and we cannot reply to the question as to whether it is predestination which causes an event to happen, or the event that answers the prevision. The whole question is a divine mystery ; but, in the present case, one thing is certain, Mary's prayer was none the less necessary, none the less precious to God, because foreknown or foreordained by Him ; nor was the gift of herself less free, because from the beginning it had been preordained that she should make it ; nor was the union of man with God less, owing to her share of the act as man's representative, because in very truth God Himself was the Author of all ; having, as God, chosen that way of performing it.

Bearing all this in mind we shall see that what did immediately follow upon her sojourn in the Temple was a succession of mighty acts regarding the world, and the kingdom about to be established by God.

Here let us note that the prayer of our Lady preceding these mighty acts being taken into consideration, we must perceive that the Lord's Prayer as He taught it to His disciples, was, in very fact, the Grand Prayer which preceded the divine concurrence, and is therefore the Great Prayer of Holy Church, ever since awaiting in faith and expectation the final fulfilment of all His own most sacred intentions; for it is by the act alone of the Incarnation that these various petitions of the Lord's Prayer have been granted, revealing the fact that Mary, who was first in everything, had received her first lessons in prayer from the Spirit of Jesus.

The first of these mighty acts was this: Our Heavenly Father by sending His Adorable Son did indeed glorify His Holy Name on earth. Second, His own eternal reign over creation, in Jesus, the God-Man, began. Third, His sovereign Will, being the law of charity which should transform men into angels, was proclaimed and obeyed on earth as it is in heaven. Fourth, The Word of God became the supersubstantial bread of souls. Fifth, the great pardon was proclaimed, and gained for those who were not seeking for it. Sixth, a divine armor was provided and given to men against the powers of hell, which were broken. Seventh, the patriarchs in Limbo were delivered and Heaven was opened to the saints.

Our own prayer but too frequently is not an integral part of our life. We pass from the presence of God as from before a mirror, and, as St. James says, we straightway forget what manner of persons we are. This feeble effort at Communion with God and this self-introspection leave us but little united to Him, little recollected in ourselves, little useful to our neighbor.

Such was not the prayer of Mary. She offered herself to God, entirely and forever. As creature, as spouse, as woman, as virgin, as God's own chosen one, she gave up herself to Him. In so doing, she accepted the past, the present, and the future dispositions of Divine Love; in consequence her prayer reproduced

itself in all her words and actions. Therefore her retreat in the Temple ; her mystical union with St. Joseph ; her Annunciation by the Angel ; her reply to St. Elizabeth ; above all, her presence on Calvary and her blessed death,—her whole life, indeed, was no more than her prayer put into action. And now that Mary is no longer on earth, her prayer survives her ; she prays at the head of the Church ; and the unintermitting prayer of pious souls is but the continuation and development of her supplication and her adoring homage.

Thus, from the moment of her conception to the time of the Angel's visit, the soul of our Lady was light and lived in light, and nothing entered on the retina of her spiritual eye but what was essential Truth. The spiritual atmosphere in which she lived and breathed was not the same as ours ; it was essentially her own, as it had never been for any other. She lived amongst us, but was not of us. Her natural life reflected her mystical life, and her mystical life was untroubled by the multiplicities of the natural life. Saints have come to know what this means, but imperfectly as compared with Mary. Figuratively speaking, there have been saints who have arrived at the vestibule of the City of God ; but our Lady went in and passed through the golden gates into the very presence of the All-Holy. Saints have been ravished out of themselves with the gleams of that glory ; they have been taken up in ecstasy, and, like St. Paul, have heard unspeakable things. But Mary lived in the midst of it ; her own nature was steeped in it ; her life was hidden in it.

Now, since by her free and willing coöperation with the Will of God she had, through the eternal purpose of God, merited to coöperate personally with the greatest of God's designs, she was by Him received into such a mystical partnership as can only be contemplated by us with the most humble veneration. For, being overshadowed as well as strengthened and illuminated by God, her personality became so enclosed in the mystery of godliness that in the power of God she came to conceive of the Holy Ghost, and to bear in her body the "Light of the World" in a way known to God and herself alone.⁷

In her presentation in the temple we see all the marks of a

⁷ See St. Bernard's Homily on the Annunciation.

holy vocation. Her parents are fully aware of this; but the motive which inspires them is the fulfilment of a vow, which is ratified by the holy child herself. In spite of her infancy she is received into the Temple on account of her supernatural dispositions.

IS THE NOTE OF CATHOLICITY IN ECLIPSE?

THE notes of the Church are not invariable. Like the sun, they are sometimes subject to partial eclipse. Unity was not so conspicuous as it is to-day during the Schism of the West. When the Arians had converted the Gothic nations, "for a while," to quote Newman, "the title of Catholic, as applied to the Church, seemed a misnomer; for not only was she buried beneath these populations of heresy, but that heresy was one, and maintained the same distinctive tenet, whether at Carthage, Seville, Toulouse, or Ravenna." Some of our books on the subject convey the impression that, in our day also, the note of catholicity is again eclipsed. Take, for instance, two works which have been widely and deservedly appreciated—Devivier's *Christian Apologetics*, and Tanqueray's *Synopsis*. The former says: "Strictly speaking, another Christian communion might, at a given period, exist simultaneously in different parts of the earth, and yet we must be able at every period to distinguish the legitimate communion from the illegitimate. Catholicity, therefore, to be a distinctive mark, must have still another character or note; that is, the true Church must *always* outnumber every other Christian communion."

To count heads and see who has the majority is admirably simple, and seems the very reverse of eclipse; but the inquiring mind naturally asks: where is the divine guarantee that the true Church must always be numerically superior? What is there divine in mere numbers anyway? To these vital questions our author suggests no answer, and thus leaves the note of catholicity valueless.

Both authors agree in holding that the difference between the Church and a sect in this respect is one of degree rather than of kind. The *Synopsis* says that catholicity belongs to the Church

alone *saltem præeminenter*; but does not venture the numerical test. The Church, it maintains, must always be *more* universal than any single sect. That is, a sect may in fact be catholic; but the Catholic Church is always *more* catholic! How small this looks beside the teaching of the Prophets and the Fathers! Is the smallness objective, or is it only in the minds of the writers? Is there nothing absolute in the note of catholicity? Is it merely a relative thing which could not be said to exist without correlative bodies of heretical or schismatical Christians?

There are some hundreds of Christian communions in the world. One of them comes before us for classification. We have to say whether it is catholic, or whether it is constitutionally limited to a part of the human race. All can accept the definition implied in this distinction. To say that the catholicity of the Church is not physical but moral, is one of those distinctions which diminish the sum of knowledge in the world by substituting vagueness for precise statement. Catholicity has reference to the Church primarily as an organized body, that is, as a polity or kingdom. Here we are at one with historical critics. Dr. Briggs, of New York, says: "We cannot limit catholicity to dogma, as many vainly suppose. We cannot think ourselves catholic, simply because we agree with the Greeks in holding to the definitions of the great Ecumenical Councils. Catholic, as we have seen, covers not only the faith of the Church, but also, indeed primarily, its institutions and its life."

According to Harnack the conception of catholicity arose in the first ages from the consciousness of organic unity centred in Rome. This is in line with another test of catholicity stated by Dr. Briggs, "that nothing shall be regarded as catholic that cannot be derived as a normal development of the Apostolic Church." "If the New Testament," says Newman, "is to be our guide in matters ecclesiastical, one thing at least is certain. We may doubt whether bishops are of obligation, whether there is an Apostolical succession, whether presbyters are priests, whether St. Stephen and his six associates were the first deacons, whether the Sacraments are seven or two; but of one thing we cannot doubt, that all Christians were in that first age bound together in one body, with an actual intercommunion and mutual relations between

them, with ranks and offices, and with a central authority ; and that this organized association was 'the body of Christ,' and that in it, considered as one, dwelt 'one spirit.' This external unity is a duty prior in order and idea to Episcopacy ; in it, and not in Episcopacy, lies the transmission and warrant of divine privilege." When, therefore, it is questioned whether a given Christian communion is or is not catholic, we must assume that the communion is one organized body, with ranks and offices, and a central authority of some kind. The Presbyterians of the United States are not one Christian communion, but twelve. The Protestant Episcopal Church and the Anglican Church are not one Christian communion, but two. The Greek Church of Greece and the Greek Church of Russia are two Christian communions, not one. They are as separate as the two armies of Greece and Russia. The principle of separation is thus stated by Professor Kyriakos of the University of Athens in a recent work : "The bishops of a free country have, as representatives of their church, absolute ecclesiastical authority. Therefore in conjunction with the Greek government the Greek bishops had the right to proclaim the ecclesiastical independence of their land."

The independence they proclaimed is of course separation from the Patriarch of Constantinople. Of Russia the same Professor writes : "So long as Russia was a barbarous country, dependence of its church on Constantinople was a blessing ; but so soon as the country began to develop, it was right and canonical that the Russian realm should supplement its political independence with ecclesiastical independence."

This is the schismatical principle in its naked deformity. It would confine the law of love within national boundaries. But at present we are only seeking to define a Christian communion for the purpose of asserting or denying its catholicity. Since catholicity has reference primarily to polity or organization, and since the Church of the Apostles was one body, not two or three, we must assume in this inquiry that a Christian communion is an organized body, with a central authority of some form, and completely independent of all other communions. There may be friendly relations between two or more of them, such as an interchange of pulpits, or episcopal conferences ; but, so long as they

acknowledge no common legislative or administrative authority, they are separate communions. To classify them as regards catholicity we have to ascertain which of them can show forth the Fatherhood of God by a capacity coëxtensive with the human race. There is no church actually coëxtensive with the race; but it is conceivable that one or more may have a capacity to embrace all. To extend a religious organization over many parts of the earth's surface is a small thing in these days of easy communication. The Salvation Army does it, or at least can do it. To hold together in one communion individuals of various nationalities is not difficult. There are many different nationalities represented in the membership of the Protestant Episcopal Church. To hold tens of millions of people in one communion is more difficult; but the Russian Church, aided by the State, does it. So far we have considered communions in relation to individual men, and in this relation it is not evident that there exists an essential difference between the capacity of one communion and another. But men are not merely individuals. They are essentially social, and they combine in various corporate bodies. A Christian communion cannot aspire to become coëxtensive with the human race, unless it is fitted to embrace all legitimate forms of organized life. We must therefore study communions in relation to men in their corporate capacity. To hold together in one communion a number of different families is easy. Every communion does that. To hold together in one communion a number of cities, counties, and other administrative divisions of a country or empire, is not difficult. The State Church of Prussia does it, or has done it. To hold together in one communion a number of different independent tribes of uncivilized Christians is within the capacity of a good missionary board. But to hold together in one communion a number of free nations in the most civilized parts of the world is a limit of capacity which few communions will attempt to approach.

How many Christian communions can do this? The Catholic Church does it on a large scale. There are at least fifteen free countries in each of which Catholics are in sufficient majority to feel the full force of the national life pulsing through them. "By nationalism," says Spencer Jones, "I understand the spirit of a

people so far as it not merely centres round itself, as of course it naturally must, but also refuses to centre round anything else, thus shutting out the very idea of a catholic church.”¹ Every nation manifests a tendency in this direction. Newman expresses it as follows: “What a vast assemblage of private attachments and feelings, judgments, tastes and traditions, goes to make up the idea of nationality! yet there it exists in the Church, because the Church has not been divinely instructed to forbid it, and it fights against the Church and the Church’s objects except where the Church authoritatively repels it. The Church is a preacher of peace, and nationality is a fruitful cause of quarrels. . . . She fights the battle against nationality, and she wins. Look through her history, and you cannot deny but she is the one great principle of unity and concord which the world has seen.”²

National quarrels and jealousies are but one phase of the obstacles which nationalism opposes to catholicity. There is the tendency of each sovereign State to control all large public powers within the limits of its jurisdiction, as the French Government is striving openly to do now. When such powers are derived from itself, as in the case of trusts, the State has a right and a duty to strive for control; but it will always strive, whether it has the right or not, when any public power is formidably influential.³ There is also the tendency of each nation to shape religion to suit its own peculiar ideas, interests, and civilization. In proportion

¹ For instance, the spirit of such assertions as that of Dr. H. K. Carrol in official Census Report: “It is not strange that many Protestants should regard a foreign church, with foreign ideas, and under foreign domination, as a menace to American institutions.”

² *Difficulties of Anglicans.*

³ “In examining the National Government and the State Governments, we have never once had occasion to advert to any ecclesiastical body or question, because with such matters the government has in the United States absolutely nothing to do. Of all the differences between the Old World and the New, this is perhaps the most salient. . . . Sometimes a limit is imposed on the amount of property or of real estate which an ecclesiastical corporation can hold; but on the whole, it may be said that the civil power manifests no jealousy of the spiritual, but allows the latter a perfectly free field for expansion. Of course if any ecclesiastical authority were to become formidable either by its wealth or by its control over the members of its body, *this easy tolerance would disappear.*”—*The American Commonwealth*, by James Bryce.

as a nation realizes its individuality it is suspicious of anything foreign or anything resembling a divided allegiance. Dr. Briggs thinks that "if only the Roman Church (that is, the Church of the city of Rome) had maintained her preëminence in love, no one would ever have denied her primacy." Evidently he has not studied the centrifugal and dividing forces actually at work in the world. A writer in the December number of the *Atlantic Monthly* says:

"The nation forbids nothing in ritual or belief, and welcomes variety so long as there is unity of the spirit, but it requires that all churches shall think in accord with its spirit and its institutions. This is inevitable. The nation cannot say one thing and the churches another. The dominant spirit of the greater will silently find its way to the whole . . . We do not say that the nation creates its religion, but only that it shapes and subdues it to its own complexion."

This is true in the long run of any church not upheld in doctrine and worship by a vigilant power beyond control of the nation. The institutional recognition of universal brotherhood is so vital a part of religion that an isolated nation is incapable of maintaining a true faith without the aid of an extra-national authority. The Jewish nation was formed and trained by God; but without a series of inspired Prophets to supply the needed extra-national corrective it would have failed centuries before the date of final failure. And the Jews persecuted the Prophets. Every nation is suspicious of an uplifting power coming from without, and continually tends to draw its religion down to its own level. There are Catholic nations, but there is no canonized nation, and the peculiar defects of each are a stumbling-block to other nations. Father Tyrrell has a suggestive page on this:

"Points of doctrine or discipline which have a special attraction for one national type are just those which encounter resistance in other quarters. For example, an independent self-governing race will be morbidly suspicious lest authority should degenerate into tyranny, and will be too ready to scent oppression everywhere. To a rationalistic and unimaginative people the mysticism of Christianity will present special difficulties. Races of an opposite character will find no difficulty in these matters, and may by their own supine passivity and

formalism discredit their religion. They will be ready not only to defend but to exaggerate and distort those tenets and principles which are in accord with their natural character ; and identifying themselves with the Catholic cause will add new barriers against the return of other nations to the faith. . . . There is no more fruitful source of misrepresentation than the attribution to Catholicism of effects and phenomena which are racial." ⁴

Hence a church which undertakes to guide different races and nations in religion has a gigantic task. In the empire of Austria-Hungary there are three millions of Orthodox Greeks. In 1740 they declared their ecclesiastical independence, but the Patriarch of Constantinople refused to recognize the schism until 1884. "It is just as if the Archbishop of Canterbury should until to-day arrogate to himself the right to administer the affairs of the Episcopal Church in the United States," says a writer in the *Chicago American Journal of Theology*. It is thus taken for granted that it is nothing short of presumption for a Greek communion or a Protestant communion to attempt to exercise effective jurisdiction in two countries, and as a matter of fact not one of them does it in two free countries. Now the uniting power which the Greek and the Protestant communion so conspicuously lack is the characteristic which Scripture assigns to the true Church.

"And in the last days the mountain of the House of the Lord shall be prepared on the top of the mountains, and it shall be exalted above the hills, and *all nations shall flow into it.*"—*Isaiah 2*.

"The stone that struck the statue became a great mountain, and filled the whole earth. But in the days of those kingdoms the God of Heaven will set up a Kingdom that shall never be destroyed."—*Daniel 2*.

"And many nations shall come in haste, and say : 'Come, let us go up to the mountain of the Lord, and to the House of the God of Jacob.'"—*Micheas 14*.

"He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father ; and He shall reign in the House of Jacob for ever, and of His Kingdom there shall be no end."—*Luke 1*.

⁴ *Faith of the Millions*.

"And unto all nations the Gospel must first be preached."—*Mark* 13.

"Thou art Peter and upon this Rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven."—*Matt.* 16.

"And other sheep I have that are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd."—*John* 10.

"All power is given to Me in Heaven and on earth: going, therefore, teach ye all nations."—*Matt.* 28.

"Thou art worthy, O Lord, . . . because Thou wast slain and hath redeemed us to God in Thy Blood out of every tribe and tongue and people and nation, and hast made us to our God a Kingdom and priests, and we shall reign on the earth."—*Apoc.* 5.

"You are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousand angels, and to the Church of the first-born."—*Heb.* 12.

"And I, John, saw the holy city, the new Jerusalem, coming down out of Heaven. . . . And the nations shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it."—*Apoc.* 21.

From these and similar texts it is evident that in God's plan of redemption the relation of the Church to the nations is a prominent feature. There is here no indication of a design to parcel out the Church in pieces among the nations, as nationalism requires. On the contrary, the relation is represented as that of one to many, of container to contained, of a mountain to surrounding hills, of a city to dwellers therein, of a sun giving light to revolving planets. The Catholic Church has within her every legitimate form of organized life, from a family up to an empire, in such number and variety, and at such distances apart, that the difference between the uniting power she manifests now and that of a church embracing the whole human race is a difference of degree only. Therefore, the Catholic Church is catholic. No other Christian communion is catholic, because no other can hold together in one communion two free and civilized nations, especially if they differ in race and are widely separated. That is, all other communions are constitutionally limited to a part of the human race. The

Catholic Church is, in a true sense, the communion of universal human brotherhood, because there is no new kind of obstacle to overcome on the path of progress toward coëxtension with humanity. It would be absurd to speak of the Greek national churches as in any sense universal. They are frankly Erastian, and they put in practice the limiting principles stated by Professor Kyriakos. The Protestant churches are racial, national, or merely local. Therefore, the difference between the Catholic Church and all other communions in respect to catholicity is not one of degree only, but of essential kind. It is a constitutional difference arising from the possession of a living power which one has and the others have not, that power manifesting itself in the capacity to hold together in one communion all legitimate forms of corporate life.

To place the note of catholicity on a lower plane than that of unity or apostolicity is clearly a mistake. It is to the note of catholicity our Lord points when He says: "By this shall all men know that you are My disciples, if you have love for one another." What is it that enables the Catholic Church alone to bridge over the widest and deepest chasms among men? A God-given organization would of itself be of little avail without supernatural brotherly love. The fact that before the Christian era the Law and the Prophets were confined to one nation implies that men were then incapable of wider association in religion. It was as easy then as later to give a form of organization adapted to such wider association, and the Father of all would not have made it a matter of privilege among the nations if men had been capable of receiving such organization. As divorce was allowed in the family because of the hardness of men's hearts, so, for the same reason, was divorce sanctioned in church polity. Christ abolished the right to both kinds of divorce, and gave men a new power wherewith to restore unity to the church as well as to the family. In the Kingdom of Christ, according to St. Paul, "the husband is head of the wife as Christ is head of the Church." The law of brotherhood is made supreme in both institutions, because Christians have now a power over the natural hardness of their hearts, which did not exist in the world at all before Christ came. This power is "the charity of God poured forth in our hearts by the Holy Ghost who is given to us." It is the power to obey a new

commandment, resulting in the peace and concord of one vast association. This is a fact which St. Paul loves to enlarge upon. For instance :

“You (Gentiles) were at that time without Christ, being aliens from the conversation of Israel, and strangers to the Testament, having no hope of the promise, and without God in the world. But now in Christ Jesus you, who some time were afar off, are made nigh by the blood of Christ. For He is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities of the flesh, making void the commandments contained in decrees, that He might make the two in Himself one new man, making peace, and might reconcile both to God *in one Body* by the Cross, killing the enmities in Himself. And coming He preached peace to you that were afar off, and peace to them that were nigh. For by Him we have access both in one Spirit to the Father. Now, therefore, you are no more strangers and foreigners ; but you are fellow-citizens with the saints and the domestics of God, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, in whom all the Building, being framed together, groweth up into an holy Temple in the Lord, in whom you also are built together into an habitation of God in the Spirit.”

From this he inculcates the duty of keeping “the unity of the Spirit in the bond of *peace*, one Body and one Spirit. . . . By doing the truth *in charity* we may in all things grow up in Him who is the Head, even Christ, from whom the whole Body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the Body unto the building up of itself *in charity*.”

The “enmities of the flesh,” the national and racial antipathies which separated Jews and Gentiles, dominated the ancient world. To break down that domination Christ purchased by His Blood a Church capable of uniting races and nations in one Body, so that those who were once hated foreigners become fellow-citizens in a divine Republic. But the increase of this Body is inseparably connected with our practice of charity. The unity of the Body is a divine creation. The expanding of the Body depends on our coöperation, and that coöperation is brotherly love, or, as St. Peter

calls it, love of the brotherhood. St. Augustine inquires who has that charity without which all else is useless, and his answer is terse and pointed: "You will find it is they alone who love unity." Hence schism has ever been regarded as a sin against charity. Catholicity might be defined as that love of unity or brotherhood which overcomes "the enmities of the flesh," the jealousies and antipathies of the world, whether national, racial, or social. Other Christian communions yield to "the enmities of the flesh" by forming their organizations on lines imposed by human divisions. As far as polity is concerned, or what St. Paul calls the Body, the Building, the holy Temple, they could all have existed in the same forms before the coming of Christ. They obey no new commandment. But Catholics do obey the new commandment to love one another—not perfectly, of course, but they prove their essential obedience, even where there is stress and strain in the obedience, by association in one Body in opposition to all the dividing forces of the world. By this can all men know that Catholics are the disciples of Christ by a love for one another which, through Him, enables them to overcome "the enmities of the flesh." And the world-wide dominion of the Catholic Church reacts upon this charity, keeping it true to itself. It is no accident that in Japan, for instance, Catholic missionaries address themselves to the poor and the lowly, while Protestant missionaries approach the rich and the educated. The educated Japanese fear that the claims of such a power as the Papacy would divide the allegiance of the people, and thus the Catholic missionaries are compelled by the very constitution of the Church to follow the Apostolic example of beginning at the bottom of the social scale and working up. Protestants are under no such necessity, and they follow the natural course of human wisdom by beginning at the higher ranks. This course is more pleasant and in appearance more promising; but in appearance only. The experience of centuries teaches that it is when "the poor have the Gospel preached to them" that divine blessing prospers the work of evangelization. Antecedently one would suppose that a church with what is called a democratic form of government would be more democratic than one with a monarchical form. In this as in many other matters Christ reversed the natural pre-

supposition of human wisdom. Whatever may be the case in civil institutions, it is the monarchical form that proves itself the most democratic in ecclesiastical institutions. And, of course, if the monarchical church were confined to one nation by separation from all other communions, it would follow the same course as civil institutions. This is what Henry VIII and Elizabeth succeeded in doing with the Church of England. The Russian Church is monarchical in polity, the Czar being supreme in Church and State. In such cases the monarchical church, or any other form of polity, is subservient to State policy and interests. But when the church is both monarchical and catholic this state of things is reversed. Since the common people are less pre-occupied by considerations of foreign interference and divided allegiance, and less able to give effect to their natural jealousies, a catholic spiritual power—that is, an extra-national power—is naturally drawn to the common people.

Father Tanquerey says: “Hic agitur de universalitate in *spatio*, seu de Catholicitate *loci* et *personarum*.” He should have said: “Seu de Catholicitate *loci*, *personarum*, et *societatum*.” To embrace four nations in one church, such as Belgium, Italy, Mexico, and the Philippine Islands, is something essentially different from embracing an equal number of people of the same race and the same civil allegiance, because bodies politic have an action and influence essentially distinct from the action and influence of an equal number of people taken one by one. We are usually unconscious of the bias in us, which seems to be religious, but is really national or political. A little over a century ago, if a Catholic happened to be a guest at a dinner party in England, the host would openly apologize to the other guests for the presence of the Catholic. This feeling of contempt was not excited by a Catholic coming from the Continent, as was shown a few years later by the welcome accorded refugees of the French Revolution. It was only for the British Catholic that the contempt was felt, because it was at bottom a political feeling, resulting from a conviction that a British Catholic was essentially anti-British, though Englishmen thought themselves influenced only by hatred for idolatry and superstition. In Russia there are many who hate Catholics and imagine that the feeling is purely religious, and yet they live in

peace and concord with pagan neighbors! Bossuet was a loyal Catholic, and yet even his great mind was influenced by the ecclesiastical pretensions of the Grand Monarque. In the time of Elizabeth the ruling classes in England thought that they could not keep both the Sacrifice of the Mass and civil liberty. "The question," says Professor Gairdner, "whether, in the days of Elizabeth, England should accept the authority of the Pope or the authority of the Queen was political as much as religious." More political than religious it was in fact. The question, whether the Mass was or was not of divine obligation, was to them a secondary question, and millions have rejected the Mass since then on supposed religious grounds, but really because political interests so determined in a previous generation. Under the circumstances the Friars in the Philippines would have been decried and defamed in 1899, even if each and every one of them had been a saint. Political interests required it, and many who knew nothing of politics were influenced. Both the wide sweep of Arianism in the fifth and sixth centuries and the existence of the Greek Schism to-day are traced by historians to the Byzantine Empire in its political aspect. To omit all mention of an influence so all pervading and so potent as well as so antagonistic to universal brotherhood in church polity, in a discussion of the note of catholicity, is, to say the least, unscientific.

PROPAGANDIST.

HARNACK AND HISTORY.

I purpose making a short study of Harnack's historical method.

I.

To let my readers see the full drift of what I shall be obliged to say, two preliminary remarks may be made. First, Harnack is a scholar whom we Catholics may well begrudge to Protestantism. His breadth of reading, his literary activity, his charm of style, his world-wide influence, are things we must regret not to see more common within the ranks of our apologists. Secondly, I am an ardent advocate of the historical method. We cannot have too much of it. History, like every other science, has a sphere of activity, within which it may be found in verbal, but not in real,

opposition to the sphere of Faith. Yet whilst owning allegiance to the historical method, I am far from holding that all the writings of historians are history; nor all their methods the true historical method.

To take Harnack's *What is Christianity?*¹ for example. Nothing could inspire more confidence in the mind of the casual reader than Harnack's frank confession at the outset that he will deal with Christianity not as a theologian nor as a philosopher, but as a historian. His words are: "What is Christianity? It is solely in its historical sense that we shall try to answer this question here; that is to say, we shall employ the methods of historical science and the experience of life gained by studying the actual course of history. This excludes the view of the question taken by the apologist and the religious philosopher" (p. 6).

1. This is a naïve profession of the historical method. One cannot read it without feeling a spontaneous thrill of confidence in the unprejudice of the writer. Souls who are sick of the disputes of theology and the quibbles of philosophy—and there are many such—naturally feel a thirst for the empiric certainties of history. Does not this short sentence of Harnack paint quite a pathetic miniature of the almost despairing cultus of history which has sprung out of what some men would term the "inanities of philosophy and theology"?

2. "Experience of life." A less satisfactory criterion! Experience, of course, is a hopeful word. The attempt to rest religion and still more Christianity on a basis of experience and history is a fascinating enterprise, and who would keep back from joining it? But "experience of life" is a phrase that may bode ill or well. It may certainly mean nothing more than history, in which case it turns out to be superfluous. Or it may mean the deductions, that is, the philosophy of history; and heigh! presto! we are stranded in full philosophy, and our dream of pure history has melted away.

3. Reflect that Harnack is a Lutheran, a German Lutheran. His thought-forms are necessarily borrowed from his nationality and his religion. Of course, he makes a generous self-denying

¹ *What is Christianity?* By Adolph Harnack, translated into English by Thomas Bailey Saunders. Williams & Norgate. 1901.

ordinance at the outset of his work, as who should say, "I will deny myself. By creed a Lutheran, by birth a Teuton, I will write history with the impartiality of an agnostic and the disinterestedness of a citizen of the world." It is the "Heroic Act" of historical renunciation. It is magnanimous. Let us see if it be possible.

4. Being a Lutheran of the broad tolerant type, he cannot divest himself of the thought-forms imposed upon him by his creed. After some three hundred pages of the unprejudiced historical method, the loyal Lutheran concludes that Lutheranism of the broad tolerant type is the cream of Christianity. Why should he not be proud of his sect? We would be the last to blame this edifying display of loyalty. But alas! it is not history.

5. Moreover, being a German of the patriotic type, he thinks as a German, he feels as a German, he writes as a German, he exaggerates as a German, he takes pride as a German. Who will blame him for beginning with a profession of faith in the historical method and concluding with a glorification of Germany? There is a delightful display of patriotism in the following: "What do all our discoveries and inventions and our advances in outward civilization signify in comparison with the fact that to-day *there are thirty millions of Germans*, and many more millions of Christians outside Germany, who possess a religion without priests, without sacrifices, without fragments of grace, without ceremonies—a spiritual religion" (p. 268). Again: "just as Eastern Christianity is rightly called Greek, and the Christianity of the Middle Ages and of Western Europe is rightly called Roman, so the Christianity of the Reformation may be described as German, in spite of Calvin." This wicked little final reminiscence of "Sedan" nowise detracts from the interest of the extract. One further example of the historical method as it is developed by a loyal German Lutheran may interest, and perhaps even amuse my readers.

"The Reformers had a strong sense of the fact that the world passes away with the lusts thereof; we must certainly not represent Luther as the modern man cheerfully standing with his feet firmly planted on the earth; on the contrary, like the men of the Middle Ages he had a strong yearning to be rid of this world and to depart

from this vale of tears. But because . . . fastings and ascetics had no value before God, and were of no advantage to one's fellowmen, and as God is the Creator of all things, the most useful thing that a man can do is to remain in the position in which God has placed him. This conviction gave Luther a cheerful and confident view of earthly ordinances which contrasted with and actually got the upper hand of his inclination to turn his back upon the world. . . . It was thus that the same man who asked nothing of the world, so far as his own personal feelings were concerned, and whose soul was troubled only by thoughts for the Eternal, delivered mankind from the ban of ascetics."²

As staunch advocates of the historical method we hasten to add that the attempt to justify Luther's desertion of his Order and entrance into matrimony by the principle that "a man should stay where God has placed him," cannot be attributed to the historical method, but rather to the absence of it. And we regret to add that it has no greater support from logic than from history.

II.

We have dealt with the book in general; let us take one study in particular, the question of our Blessed Lord's Miracles.

"In the third place we are firmly convinced that what happens in space and time is subject to the general law of motion, and that in this sense there can be no such things as miracles. But we also recognize that the religious man—if religion really permeates him and is something more than a belief in the religion of others—is certain that he is not shut up within a blind and brutal course of nature, but that this course of nature serves higher ends, or, as it may be, that some inner and divine power can help us so to encounter it that everything must necessarily be for the best. . . .

"In the fourth place and lastly, although the order of nature be inviolable, we are not yet by any means acquainted with all the forces working in it. Our acquaintance even with the forces inherent in matter, and with the field of their action is incomplete; while of psychic forces we know much less. We see that a strong will and a firm faith exert an influence upon the life of the body, and produce

² Pp. 280, 281.

phenomena which strike us as marvellous. Who is there up to now that has set any sure bounds to the province of the possible and the actual? No one . . . Miracles it is true do not happen; but of the marvellous and of the inexplicable there is plenty. . . . That the earth in its course stood still; that a she-ass spoke; that a storm was quieted by a word, we do not believe, and we shall never again believe; but that the lame walked, the blind saw, and the deaf heard, will not be so summarily dismissed. . . .

“The miraculous stories related in the Gospels may be grouped as follows: (1) stories which had their origin in an exaggerated view of natural events; (2) stories which had their origin in parables or sayings, or in the projection of inner experiences on the external world; (3) stories such as arose in the interest of the fulfilment of Old Testament sayings; (4) stories of surprising cures effected by Jesus’ spiritual force; (5) stories of which we cannot fathom the secret.”⁸

1. It was regrettable that Harnack had to deal with miracles—as regrettable as inevitable. He disclaimed the rôle of a religious philosopher. Probably his past studies have not fitted him for its responsibilities. And certainly the words we have just set down would go to show that he was not ill-advised in his disclaimer. For, not through any discourtesy, but merely from devotion to the historical method, we find such contradiction in the above extracts that our trust in Professor Harnack either as a historian or as a philosopher is greatly endangered, if not quite destroyed. We cannot refrain from analyzing and commenting upon some of the propositions he has advanced.

2. “We are firmly convinced that what happens in time and space is subject to the general laws of motion.” Convinced by what, we ask? By history? Surely Professor Harnack will not attempt to bring historical—*i. e.*, documentary—proof of the catholicity of the laws of motion. As well try to prove that the sun goes round the earth because Plato thought so. Moreover, he adds that “whatever happens in time and space is subject to the laws of motion.” Why add “motion”? Why not simply say “subject to the laws of time and space”? In that case it might be analytical judgment. But as it stands it is a synthetic *a priori*

⁸ Pp. 26–28.

judgment which rests, not on the objective data of history, but on the subjective activity of the speculative reason.

3. "The religious man is certain that he is not shut up within a blind and brutal course of nature." Again we must ask: Why this certainty? Is it history that provides it? Or is it philosophy? Or is it, as Harnack seems to suggest, religion—that is, theology? Why bring in "the religious man"? I thought we had only to do with the historian—the practitioner of the historical method.

4. Again, what has history to do with proving or asserting the distinction between the blind and brutal course of nature and the "power within"? What department of history assures Professor Harnack that "everything must necessarily be for the best"?

5. "... the order of nature is inviolable." Does he not see that this is one of the most momentous assumptions ever made in the name of science? Does he not see that though it probably must be made in the interests of physical science, it cannot possibly be made in the name of history? We should be surprised to learn that history, in Professor Harnack's view, provides a shelter for assumptions. I am not concerned to inquire whether such an assumption is justifiable. My only duty is to point out that the author of *What is Christianity?* has bid farewell to the historical method by assuming it.

6. "Our acquaintance with the forces inherent in matter and with the field of their action is incomplete, while of psychic forces we know much less." Who told these interesting facts to Professor Harnack? In what section of history are they to be found? Is it ecclesiastical history, or national history, or biography? And if I blandly deny them, what historical principles will he bring forward to convince or convict me?

7. "Who is there up to now that has set any sure bounds to the possible and actual? No one,"—except Professor Harnack, with his peremptory "Miracles do not happen" and his injudicious dogmatism about the sun, the she-ass, and the storm. Again, if he is sure that no one knows the bounds of the possible and the actual, he ought not to finish the matter with a trenchant "No miracles." To be quite philosophical—if, indeed, it be not an impertinence to expect philosophy after his self-renunciation—

should he not have concluded with a judicious "perhaps"? "Perhaps, after all, miracles may happen; perhaps not." But a blunt "No miracles" is neither history nor philosophy. It is an assertion. But even from a historian we should expect proof.

8. "That the earth stood still; that a she-ass spoke; that a storm was quieted by a word, we shall never believe." How does he reconcile this with his ingenuous admission that no one knows the bounds of the possible or the actual? Moreover, has the earth always been spinning on its axis? Is terrestrial motion eternal? And if it had a beginning, why should it not have an end, or a lull? These are difficult questions of metaphysics, I grant. But they are not to be solved by an ascetic devotion to the historical method. As well prove medicine by mathematics. The question of the she-ass would seem introduced to the notice of the Berlin undergraduates "*pour faire rire*"; and no doubt with Professor Harnack's charm of style it achieved its purpose. But when parrots and blackbirds can be made to talk, we consider it not impossible to find a champion—we ourselves would willingly be such a champion—to lead a "forlorn hope" in favor of the quadruped! To many, perhaps, of the Professor's hearers it may have seemed that there was just a little lack of humor in the attempt to stifle the voice of the she-ass on purely historical principles, when, in truth, it is not a matter of history, but of zoology and the psychology of animal hypnotism! Again, the Professor is not happy even in his choice of storms, which, as he must concede, defy history. If history proves anything about atmospheric disturbances, it is that nothing is more capricious than an Oriental storm, which comes and goes with great suddenness, raging in one field and being absent from the next.

There are other portions of Harnack's most stimulating book which expose the author's historical claims to a good deal of adverse criticism. There was once a time, which may not yet have passed, when his name was that of an unquestionable authority. "*Ex pede Hercules.*" The historian who would attempt to refute many of the traditions of Christianity must never for a moment be betrayed on the most momentous and sacred subjects into such contradiction or at least confusion of thought as that which we have very unwillingly exposed.

We have only to add one word in conclusion. We may seem to have accused Harnack of the crime of making assumptions; when, to tell the truth, his chief blunder is to have professed to do without assumptions. But this leads to the further momentous question "whether a history without assumptions is practically possible?" and this to the further question, of fact rather than of principle, "whether a certain school of historical criticism is not self-condemned?" To some of us, who look even upon history as the storehouse of minor premises for philosophy, it would seem that the date and authenticity of a manuscript rests on psychological, cosmological and metaphysical principles which would make history without assumptions, *i. e.*, without prejudices, as abstract and as unsatisfying as a problem in trigonometry. But for the moment it will suffice to have shown that in spite of many temptations to the contrary, we must be cautious in going to Harnack for philosophy which he does not, and for history which he does, profess to impart.

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VINCENT McNABB, O.P.

CORPUS CHRISTI AND THE MYSTERY PLAYS.

THE subject of Corpus Christi naturally suggests a somewhat detailed treatment of the Mystery Plays which are intimately interwoven with the celebration of that festival throughout Christendom.

The liturgy with its fertile growth of ennobling ideals is the cradle of the mediæval drama by which the principal mysteries of our holy faith were presented. The first subject dramatically treated which we meet with in the ecclesiastical literature of the Middle Ages was taken from the Gospel of Easter.

After the chanting of the third lesson of "matins" at midnight, before the *Te Deum* which concludes that lesson was intoned, the clergy and people made a processional visit to the sepulchre. A cleric robed in alb, and bearing a palm branch, is seen seated within the open tomb which had been erected on Good Friday. Three other clerics vested in copes with lighted censers in their hands move thither in the manner of persons who are seeking something

—"ad similitudinem quærentium quid." As they approach the sepulchre the following dialogue takes place between them and the cleric who represents the angel within and who chants: *Quem quaeritis in sepulchro, o Christicolæ*.¹

The three (representing the holy women who first came to seek Jesus on Easter morning) answer: *Jhesum Nazarenum crucifixum, o Coelicola*.² The cleric within replies: *Non est hic; surrexit sicut prædixerat. Ite, nuntiate quia surrexit a mortuis*.³ Then the three, turning toward the choir, chant in a loud voice: *Alleluia, resurrexit Dominus*.⁴ The discourse then continues as between the angel and the visitors of the tomb:

Venite et videte locum ubi positus erat Dominus, alleluia, alleluia!⁵ The winding sheet is shown them by the angel, and they enter with their censers, laying hold of the winding sheet which they present to the view of those outside, whilst they sing:

Surrexit Dominus de sepulchro, (Qui pendit pro nobis in ligno).⁶ Then the sheet is carried in procession to the altar, and the prior of the choir intones the *Te Deum laudamus*.⁷ After this Lauds are sung.

Originally these recitations were brief, as indicated. But in course of time they grew. Thus came into existence the well-known Easter sequence which now forms part of the liturgy of the Mass, *Victimæ paschali laudes*, in which the character of the dialogue is still unmistakably marked. By these means the faithful were impressed with the true sense of the Easter celebration, more effectually than could have been done by sermon or book. Since the Latin words were not, however, always fully understood by the common people, portions of the dialogue in the vernacular language were gradually introduced. This process of addition and translation continued until in time all that portion

¹ Whom seek ye in the tomb, O Christ's lovers?

² Jesus of Nazareth, the crucified, O lover of Christ.

³ He is not here; He has risen as He foretold. Go, tell that He has risen from the dead.

⁴ Alleluia, the Lord has risen.

⁵ Come, see the place where the Lord had been laid, alleluia!

⁶ The Lord has risen from the tomb, He who hung upon the cross for us.

⁷ Cf. *Specimens of Pre-Shakesperian Drama*. John M. Manly. Vol. I, pp. xv—xxv.

which was intended to instruct the people in the significance of the feast was chanted in the common tongue, leaving only the directions or rubrics (so called because they were printed in red) in Latin.

From the practice of solemnizing Easter in this fashion, the custom of similar interpretation was gradually extended to other feasts. The antiphons in the Office at Lauds for Christmas strongly suggest their original use for dramatic presentation in connection with the liturgy, and there remains to us abundant material of a similar nature in Latin to show that the sacred drama was a part of the solemn services by which the faithful were taught the meaning of the holy mysteries of their faith.

It could not but follow that, with the introduction of the vernacular and the liberty which an extended interpretation naturally prompted, the frequent repetition of the sacred plays should give rise to occasional abuses or lead to methods incompatible with the holiness of the sacred functions. Thus the Church authorities found themselves at times compelled to forbid the maintenance of a custom alike useful and holy in its origin, but liable to sallies of irreverence among those who had perchance lost the sense of piety connected with the first introduction of these scenes. Some remnants of the liturgical drama in its original integrity may still be recognized in our churches, as for example in the solemn chants of the Passion on Palm Sunday and Good Friday. For the rest, the plays gradually assumed the character of separate institutions. They still were interpretations of the liturgical mysteries, but distinct from the functions performed in the church during the solemn service. The performances had been and for a long time remained the privilege of clerics, because these best understood their significance, and could maintain the due reverence which their right application to the religious end in view required. It is from the fact that clerics were in most cases the (*dramatis personae*) in these plays that the name "parsons" (of the drama) came to be applied to the members of the sanctuary. Even in after times when churchmen no longer took active part in the play, they still continued to control its spirit, to supply the text, correct and superintend the performance, as is the custom to this day in places like Oberammergau and other Swiss villages where

Passion and Christmas plays are periodically given. It may be safely asserted that if the so-called Reformation of the sixteenth century had not set up a false standard of devotion, which condemned these religious representations as a sort of image-worship, the sacred drama would have reached a noble climax in England at the hands of Shakespeare, as it did in Spain during the same period, through the poet-priest Calderon de la Barca, who composed his incomparable *Autos*, giving highest expression to the sacred drama and thereby enriching Spanish literature with treasures of peerless excellence.

It was but natural that the principal topics of the sacred plays should be suggested by the birth and death of Christ. Accordingly each of these two subjects became the centre around which grew up a complete cycle of plays, and these, disposed at intervals corresponding to the various feasts, Christmas, Candlemas, Easter, Whitsuntide, Midsummer, Lammastide, St. Bartholomew, etc., enlivened devotion and afforded healthful pleasure to the common people in every town or village.

The feast of Corpus Christi, instituted about the year 1264, was one that not only invited particular interest, but gave a new impulse to the performance of sacred exercises which partook of the nature of dramatic presentation. Everything contributed to render this festival popular among clergy and people. The great Doctor of Aquin, whose learning had drawn all those who were ambitious to obtain wisdom to the halls of the University of Paris, had been entrusted with the task of composing a special office and hymns for the celebration of the feast which was to be inaugurated with magnificent pomp everywhere throughout Christendom. Emperors and kings, prelates and priests, men, women and children of every condition took part in the solemnity as witnesses to the common faith in the Real Presence of Christ Jesus, the Son of David, hidden beneath the veil of the Blessed Sacrament. Those were the grand ages of faith that produced miracles of truth and beauty and goodness in every sphere of art and science and life.

A prominent feature of the day's observance was the grand procession. Setting out from the church, through the gates of the town, the long stream of faithful worshippers followed the Blessed Sacrament through field and meadow. Every knee bent

low as the Lord Christ passed the homes, gaily and richly decorated, to give expression to the sentiment of joyous gratitude which each heart must feel for the benefits of the Redemption, the royal humility of the veiled Saviour who came to bless whatever man presented to Him with a prayerful wish. Garlands and flags, and streaming banners, and gorgeously decorated floats replete with symbolical allusions to the central truth which gave purpose to all this display, cheered the popular enthusiasm. In the cities the flower of the chivalry marched in the train, or rode on splendidly caparisoned horses, milk-white and decked with damask and gold. The music from a hundred silver trumpets, the rapid beating of drums and the boom of ponderous bells from church tower and castle, alternated with the soft strains of lute and harp from many a balcony where ladies and minstrels greeted the procession as it passed by them.

It was from these exercises, above all from the suggestive floats with their silent allegorical forms, that the group or cycle of Corpus Christi plays may be said to have taken origin. The floats were transformed into stages, or pageants, as they were called. Each trades-guild took upon itself the duty to present some scene illustrating the benefits of the Redemption as it appealed to the common faith through the Blessed Eucharist. Thus there gradually developed a continuous series of pictures embodying the various Scriptural events which foreshadowed the coming of the Saviour and His love for man shown in the Real Presence. Most of the large communities or towns had their own plays, even their own special grouping of them into cycles. The city of York boasted of forty-eight Corpus Christi plays. These were but so many scenes in the performance, distributed, however, both as to time and place. There were a number, say ten stations, in different parts of the city, where the people gathered in separate crowds. At one of these stations (in York the first station was "at the gates of the priory of Holy Trinity in Mikel-gate") the first play, entitled the "Creation of Man," was presented. Thence the performers went to the second station, where the same play was repeated. In the meanwhile the second pageant drew up before "Mikel-gate" and acted their part, which was followed in the same manner by the

third, fourth, down to the last scene. Each band thus completed its circle, performing its particular part for the whole town, the spectators being distributed at the various stations. The performance began usually early in the morning, at "mydhowre betwix fourth and fifth of the cloke in the mornynge," as an old account states it. But the entire play frequently extended over several days.⁸

The plays were usually categorized under different heads, according to their character and purpose. Thus the mediæval writers distinguished between mystery plays, miracle plays, and moral plays. Under the head of mystery plays were grouped all dramas which dealt with Biblical subjects. Miracle plays had for their principal topic some incidents taken from the lives or legends of saints. The moral plays gave a much wider scope to the corrector of public abuses as of personal faults, since in them were personified the various virtues and vices, which fact permitted that peculiar characterization which throws praise upon what is good, and ridicules by way of chastisement what is evil.

For centuries these plays continued to be presented and to exercise a healthful and instructive influence upon the people of England. The origin of the York Mystery plays may be set down to a date at the end of the thirteenth or the beginning of the fourteenth century. The Chester plays are considerably older, and remained in favor up to the end of the sixteenth century. When an edict of Edward VI in 1547 prohibited the preaching of Catholic doctrine from the pulpits of old England, the people sought compensation by flocking in great numbers to the Moral plays which began to assume a somewhat controversial character, owing to the disputes among the "reformers." As a consequence the King found himself compelled the following year to suppress likewise these plays. During the reign of Queen Mary they were revived, until Elizabeth put a final quietus upon the practice, so that the plays became gradually forgotten, though not without some protest, of which Shakespeare's dramas give here and there a suggestion.

It stands to reason that these performances, judged from the literary point of view alone, do not rise to the elegance of the later

⁸ The text of the York plays covers nearly 700 pages.

classic style of composition ; but they nourished a faith that was capable of producing, and actually produced great masterpieces of art and industry, which no other means, such as scientific or literary studies, could have created. The great writers of the Elizabethan age are not a sudden growth ; they are the outcome of a precious age that trained the mind and heart to higher excellence. These plays tended to make the people innocently happy, and to unite their interests in a way which completely forestalled the social evils which have befallen a later generation educated under the humanistic discipline of a pretended reform in religion.

In connection with the festival of Corpus Christi something more might be said touching the exercises of Holy Thursday, of which we spoke in the beginning, and which form a counterpart to the Mystery celebrated in mid-summer ; but space forbids. Suffice it to say that whilst both feasts have for their special object the adoration of the Sacred Body of Christ, the one within Holy Week emphasizes the mystery of the redeeming and self-sacrificing love which we worship in the Blessed Sacrament, whilst the joyous exultation of Corpus Christi expresses the gratitude of Christendom over the dominion which that Sacred Body exercises over the world to-day.

HENRY BORGMANN, C.SS.R.

BROTHER AND SISTER.

PART III.—THE SCHOOL BOY.

CHAPTER IX.—THE SCHOOL IN THE WOODS.

UP to the age of twelve I was very obedient. My sister did just as she pleased with me. My affection and respect for her were so great that, when I was tempted to do wrong, a word or even a sign from her or the look of sadness in her eyes was sufficient to reduce me to order. But this was too good to last. As I grew older, pride and the desire for independence began to manifest themselves and, without ceasing to love my sister dearly, I began to dispute her authority, and occasionally to over-ride it.

Soon I entered into open revolt, and solemnly announced that it was "beneath my dignity to obey a girl any longer."

"You know very well, Guiguettes," I said grandly, "that you women were not made to rule men." (With what stress I emphasized the words *you women*!) "It ought to be just the opposite. I don't try to order you about, and the least you can do is to give me equal rights. You needn't think you can lead me around like a sheep any longer. This thing has been going on long enough already."

About this time my piety began to diminish. Once in a while I would omit my prayers. I did not go to confession so often, although I was very much in earnest when I did go. By a great grace, however, the continuance of which it would be presumptuous to expect, God kept me from mortal sin during this period of my life.

In order to correct my indolence and insubordination, Marguerite adopted toward me an attitude of severity. Doubtless her reproaches were well merited, but they offended my self-love, and I replied with such intolerable arrogance that she was forced to punish me. Then I would fly into a rage or relapse into sullen, bitter silence which was worse than anger, for the evil feelings pent up in my heart threatened to raise an insurmountable barrier between us who, up to that time, had been united by the most tender affection. Marguerite soon realized the danger, and concluded that under the circumstances severity was a remedy worse than the evil. After that she punished me no more, but simply let me see how deeply grieved she was by my conduct. The poor child was certainly much distressed and worried by my behavior at that time, but what troubled her most was the very grave danger which in the near future was sure to threaten one who was by nature so keen after pleasure, so intensely eager for freedom and so impatient of restraint.

I learned afterwards that during this critical period of my life Marguerite constantly prayed for me.

When I saw her weep, I would throw my arms around her neck and cry, too. "Ah," I would say, "that's the way to manage me. If only you were always kind, I would do whatever you say." Then I would beg her pardon, as I used to do when I was

little, promise to work hard, get all my tasks, and mind what she said. This would last one day or perhaps two. Then the good impression would wear off, and I would begin my capers once more.

My aunt did not regard the matter in so serious a light as she should have done.

"Pshaw!" she would say to Marguerite. "When all's said and done, he is a man. His body must develop, his will get strong,¹ and his energy have free play. Boys have to run risks. That's what makes them hardy. Paul will turn out a real man of Vendée. I am sure of it!"

The good soul was imprudent enough occasionally to express herself after this fashion in my presence, which, it may well be understood, did not serve in any way to strengthen Marguerite's authority.

I was only twelve years old, but daily outdoor exercise on foot and on horse-back, the wholesome air of Mesnil and Rose's excellent cooking had so developed me in size and strength that I looked like a vigorous youngster of fifteen. I was wild about hunting, fishing, and all sorts of field sports, and I used to slip off without permission early in the morning, my rifle swung over my back. If the doors were locked, I would jump out of the window, first purloining some provisions from the pantry. That would be the last of me for the whole day. I came in at unheard-of hours, long after dark, sometimes, without the least thought of the anxiety which my long absence had caused Marguerite.

About a league from Mesnil, in a little hut on the banks of the Gemme, there lived an old peasant who, in spite of his seventy-five years, was as hardy and vigorous as in his prime. In 1793, Julien Courteau, then only sixteen, enlisted with the volunteers of Monsieur de Bonchamp, and fought in the great war for God and the King until the time of Charette's death. He was a widower with no children, and made his living with the aid of his traps and gun. He was the most skilful poacher in the country. He was so wily in throwing the police and game-keepers off the scent,

¹ As if pride and insubordination would strengthen the will! It is the mastery of self acquired by obedience practised in a spirit of faith, which makes strong characters.

that these respectable agents of law and order had never been able to lay their hands on him. Just as they thought they had him, he would disappear like a phantom and with a swiftness and dexterity which savored of the preternatural.

Old Courteau honored me with his friendship. I often went to see him in his hut, and he initiated me into the secrets of his craft. He taught me to discover the hiding-places of the game, to choose the best localities to lurk in, where we would sometimes lie in wait half the night ; to stretch snares at night-fall, and to find the favorite haunts of the trout which peopled the limpid waters of the Gemme. In winter, we would go down the river in a little boat, which in two hours time would bring us to the Loire. There, hidden among the reeds, we would shoot on the wing the sea-fowl or wild ducks which flew low over the neighboring islands on cold mornings in December, piping their shrill notes. I had grown to be so expert that I never missed the quarry at a hundred yards with the big duck gun of Courteau. "Bravo, Monsieur Paul!" the old poacher would say at every fresh deed of prowess on the part of his pupil, and I would thrill with pride and pleasure as our faithful dog, Toutou, threw himself bravely into the water to search amid the floating ice for the game which had fallen at my shot. This life of adventure was very fascinating, and made the study of Cicero and Virgil seem more and more tame.

I had always concealed my relations with Courteau from my sister, for she had positively forbidden me to go and see him. He was, to be sure, a good-hearted old fellow with perfectly correct habits (I never heard an improper expression from his lips), but the intimacy was of no benefit to me, for it increased my love of independence and my distaste for mental exertion. Moreover, my chosen mentor did not hesitate to set me the example of lying. If Marguerite, who had her suspicions, tried to make an unexpected visit to the poacher's cabin, the old man, who was ever on the look-out, always warned me in time. "Hide, Monsieur Paul! Mamzelle is coming after you," and he would push me into a sort of cupboard, so deceptively built in the wall that Guitte never realized that she was sitting within a few feet of the hiding place of "le petit gars."

To all Marguerite's questions he would reply with an innocent

air, "I have not seen Monsieur Paul, Mamzelle. It may be he went by here, but I never saw him. I don't know where he is."

Up to that time Marguerite had always been able to read my eyes, which as well as my words expressed truly what was going on in my mind. The example of old Courteau gradually instilled the habits of deceit and falsehood, which are so ignoble and so dangerous.

While I was charmed with the exciting expeditions which I made in company with the old woodsman, I was if possible still more delighted in listening to the tales he told me in his peasant dialect, full, it is true, of barbarisms and solecisms, but so vivid and picturesque! Having served under Bonchamp, Rochejaquelein, and Charette, he had taken part in the mighty and terrible events of that time, which lived again by the striking reality of his description. I may be allowed to reproduce some of the narrations of the veteran, the arbitrary syntax and quaint imagery of whose style I shall as far as possible respect.

With what emotions of affection and regret did the brave soldier revive the memory of his comrades in arms, and especially his commanders, who had so many times met and overcome the picked armies of the Republic, and forced her most illustrious generals to retreat!

This is how he spoke of Bonchamp, who was his first commanding officer.

"I was only fifteen and a half," he began, "when I saw all the boys at home going up to the chateau of Baronnière. That's where Monsieur le Marquis de Bonchamp lived with his lady and his two little girls. They were going to get him to lead them against the Blues. I was out at service then with Viaud, who was one of his tenants. 'Are you going, Julien?'—Julien is just my name, Monsieur Paul. 'Are you going along?' said they as they passed by. That was Jaques and Pierre Robineau of the town of Liré, who were my own cousins, because their mother was sister to mine. 'Aren't you ashamed!' Mistress Viaud said to them, 'to want to take a child like that with you! He is barely sixteen. Go you, if you want to, but don't try to take Julien along!'

"And so the boys went off, and the farmer's wife double-locked the door before she went out to the fields, so I could not get out,

and she even shut the outside shutters to keep me from getting out the window. Viaud himself had gone up to the Baronnière with the rest.

"I watched through a crack in the door until the farmer's wife was well out of the way, and then I said to myself, 'I have got to go too, just the same!'

"I was sickly enough in those days. I was little, very little, not big a bit, so that my mother, when I was home, used to send me up the chimney to knock down the soot, and she called me her little chimney-sweep. So then I said to myself, 'The farmer's wife has locked the door, and barred the windows, but she never stopped up the chimney.' So I set to work to crawl up. Climb, then, climb away! And in climbing I knocked the soot full into the kettle of soup, which had been simmering since morning. Never fear! They ate it all the same!

"So I got to the top of the chimney, and then slid down the roof, which came nearly to the ground, and then I made off for Baronnière.

"When I got there I found the court-yard full. 'You here, Julien?' said Viaud to me. 'What makes your face so black? You look as if you had just come out of the oven.'

"'Lord! master. The mistress put me under lock and key to keep me from running away, so I had to climb the chimney, and here I am.'

"'You did right, boy. The mistress is entirely too soft-hearted.'

"While we were waiting in the court-yard, the great door opened, and Madame la Marquise came out to the men, and told them to go back to their homes; that they would be the cause of great misfortunes in the land, if they persisted in gathering together like that, and that her husband would not lead them on to slaughter.

"'Slaughter for slaughter, Madame la Marquise,' replied Viaud, 'I would rather we died fighting than murdered in our homes like rats, with all respect to you.'

"'That's the truth,' said all the men, and they began to shout, 'Monsieur le Marquis, we want Monsieur le Marquis!' They made such an uproar you could not hear yourself think.

"I could see Madame la Marquise did not like it at all, and she began to weep and weep, and she hid her face in her handkerchief and went back into the chateau. Then Monsieur le Marquis came out himself by the great door, and he spoke like this: 'You wish it, then, boys! Well, it may be madness, but it shall never be said that my peasants die for their religion, while I stay here and warm my feet. Come on, then! For our religion! Long live the King!'

"And you should have heard the men shout! Thunder is nothing to it!

"Then Monsieur le Marquis went back, and pretty soon he came out again with a white scarf on, a white band on his hat, two pistols in his belt and his great sword in his hand. We all followed him, some with sickles, some with pikes, others with their hunting guns, but nothing to put in them. 'Don't worry about that, boys,' said Monsieur le Marquis, 'If we have no cartridges, the Blues have, and we will have them too when we take them out of their pockets.'

"So then we started.

"There was young Huchet of the village of Sorinière, who came with us because he thought they would not really go, but when he saw that every one was going, he went, too,—only, he went the wrong way! That Huchet was a worthless chap, any way, Monsieur Paul."

Don't you think there is something vivid, picturesque and very characteristic in the simple, humble manner in which he expresses himself?

Another time my old friend described the death of his general.

"We had been beaten down at Cholet like grain before the wind. We were hurrying to cross the Loire at Saint-Florent. Girls and boys, old and young, old men and women, horses, oxen and cows, *everybody* was trying to get over.

"We had five thousand prisoners with us, and we did not want to leave them behind. They would have taken our guns and fired on us. They had done it often enough before, the scoundrels! Ah, well! May their souls rest in peace. I wish it with all my heart!

"And now old Monsieur Cesbron,—yes, he was the man, Cesbron of Argogue, who was in command of the boys who were guarding the Republican prisoners, shouted to us to kill them all before we crossed the river. 'They must be stamped out, boys,' he said, 'they must be stamped out! They are a bad lot. They are vermin! These are the men who have killed your wives and children, murdered the King, carried off your cattle, set fire to your villages. Death to the Blues, death, I say!'

"Then the men all thundered, 'Death! Death to the Blues!' And the miserable prisoners began to weep and wail, and to offer us all the gold and silver they had, but no one would look at it.

"The officers tried hard to persuade us not to do away with them, but we would not listen. As for me, Monsieur Paul, my mother had been stabbed by a Blue, and my little sister trampled to death under the horses' feet, where she had been thrown on purpose, and I wanted their blood. I would have liked to have all the Blues in my shoes and stamped them to death with one blow.

"Then we put them all in the church at Saint-Florent, and it was as full as if it were Easter day, only this time it was not good Christians that crowded it! And then we trained two cannon on the great door of the church, and charged them to the muzzles, and shouted to the gunners, 'Fire, boys, fire! Death to the Blues! Death to the murderers! Fire!'

"Now you must know that our general, Monsieur le Marquis, had been wounded at Cholet two days before by a ball in the stomach, and he was lying as though dead, and had not said a word since the evening before. But now he woke up a little, all of a sudden, and said to Monsieur d'Autichamp, his aid-de-camp, who was with him, 'Charles! What are the men shouting like that for?' And really we were making noise enough to wake the dead. 'They are going to kill the Blues,' said Monsieur d'Autichamp. 'Horrible!' he said. 'The fair name of our Vendée will be gone forever! See here, my friend,' he said to Monsieur d'Autichamp, 'this is the last order you will ever carry for me. I am going to die soon. Go tell my soldiers from me that I forbid them to attempt the life of a single Blue; that I am dying;

that soon I shall appear in the presence of the Good Lord, and that I wish to carry with me the pardon of the Blues, so He will receive me into Paradise. Make haste, my friend, while there is still time!

"And now comes Monsieur d'Autichamp, all out of breath just as we were setting off the cannon, and he told us just what Monsieur le Marquis said to tell us.

"And first everything was so still for a minute you could have heard a fly move. Then two or three began to say, 'Mercy for the Blues! Monsieur le Marquis wants it. We are Christians anyway!' And then everyone began to shout the same, and I who had vowed to avenge my mother and sister and to kill every Blue I could catch, there I was, too, with a changed heart, giving up my revenge. 'Let's forgive them,' I said, 'so the Good Lord will forgive us, too!'

"We went into the church and told the Blues what had happened. My, but they were glad! There were some who went crazy and shouted 'Long live the King!'

"Some of them fired on us afterwards when we were crossing the river. Ah, well! I guess the Good Lord caught them!"

When he spoke of Rochejaquelein, the enthusiasm of the old peasant was unbounded.

After the death of Bonchamp, Julien presented himself to the young commander, who was so favorably impressed with his fine bearing, his courage, and his address, that he took him into his service.

"I followed him everywhere," said Courteau proudly. "I had charge of his horses, burnished his sabre, his guns, and his pistols, did everything for him. That man was the bravest of the brave. There were not two like him, I am certain, in the whole land of France!"

"At Saumur the men did not attack with a will, because the Blues had made holes in the walls, and put cannon behind them which poured shot into our ranks. When Monsieur Henri saw that the men were afraid to go on, he took his great chapeau with the white cockade, and threw it on top of the wall. 'Who will get it for me?' he said, and all the men began to jump and scramble and climb to the top. Everyone said to himself, 'I'll be the one

to get M'sieu Henri's chapeau for him.' Whew! It was himself that got there first, and the devil couldn't have done it quicker! He put on his chapeau, and ran along the wall helping the men up, and soon the Blues were running in every direction. Lord! there was a man that *was* a man! And didn't I love him, M'sieu Henri! With all that, he was not the least bit proud. Many a time I have seen him in place of taking his breakfast with the officers, who had a mess to themselves, come over to us where we were eating, and say, 'Any room for me, men?' You should have seen how pleased the men were to have M'sieur Henri with them! Every mother's son of them would have taken the bread out of his mouth to give it to M'sieu Henri!

"Ah, but the Blues would have liked to kill him! You know, Monsieur Paul, that M'sieu Henri, to tantalize the Blues, tied Cholet handkerchiefs—you know the Cholet handkerchiefs were bright red, and you could see them a long way off—well, M'sieu Henri fastened them in his hat, round his neck and in his belt, so that the Blues could always see him. They would have given more than a thousand crowns to catch him.

"M'sieur Henri,' we said, 'take off those handkerchiefs. The Blues will see nothing but you!' He only laughed! 'Do you think, boys, that I am going to hide from the Blues? It will take more than Blues to make me put away my handkerchiefs!'

"When we heard that, we said to each other, 'That will never do. M'sieur Henri is bound to be picked off, sooner or later. If he won't listen to us, we'll all follow suit!' So all the boys fastened Cholet handkerchiefs in their hats so that the Blues could not tell which was M'sieur Henri! When he saw that, he laughed and said, 'That's not fair!'

Listening to old Courteau, one is reminded of the spirited ballad of Botrel, "*Les Coquelicots*." My readers will thank me for reproducing it.

LES COQUELICOTS.¹

(Fragment.)

La Rochejaquelein, le héros de Vendée,

M'sieur Henri, "l'intrépide," ainsi qu'on l'appelait,

POPPIES.

Rochejaquelein, the hero of Vendée,

M'sieur Henri, "the intrepid" as they say,

Nouait à son chapeau, son col et son épée

Trois mouchoirs rouges de Cholet.

Il avait des yeux bleus où rayonnait son âme

Un front pur ; il avait vingt ans, des cheveux d'or.

Il était doux et bon, tendre comme une femme,

Brave comme un Compéador.

Il tirait son épée et l'on entraînait en danse,

Aux cris de : "Vive Dieu, ses Prêtres et son Roi !"

Il disait à ses gars : "Suivez-moi si j'avance :

Si je recule, tuez-moi !"

Et tous les gars suivaient ce coq à rouge crête :

On passait où passait La Rochejaquelein,

Car d'Elbée et Lescure, et Stofflet et Charette

Avaient dit : "C'est un Duguesclin !"

Or les "Bleus," las de voir ces "Brigands" invincibles

Conduit par cet enfant, poussèrent un long cri :

"Ne visons que le chef !" et choisirent pour cible

Les trois mouchoirs de "M'sieur Henri."

In his hat, round his neck, on his sabre did display

Three red kerchiefs of Cholet.

His eyes were blue, his soul shone in them telling every mood.

His brow was fair, his hair of gold, his age but twenty years.

He was tender as a woman, gentle, too, and good,

Like the Compéador he knew no fears.

When he drew his sword, ah ! then began the dance.

"For God, His Priests and His King !" was our cry.

He said to his men, "Follow me if I advance ;

Kill me, if you see me fly !"

The boys they all followed this cock with scarlet crest,

Where he led, there might his men be sought ;

For d'Elbée and Lescure, Stofflet and Charette,

All said Duguesclin to him was naught.

The Blues grew weary fighting these invincible "Brigands,"

Led by a mere child, and they shouted in dismay,

"Aim only at the chief : you may see him where he stands,

With his three red kerchiefs of Cholet."

Aussitôt bourdonnant ainsi que des abeilles
 Butineuses de sang—de sang jeune qui bout—
 Les balles des fusils chantèrent aux oreilles
 De “M’sieur Henri” toujours debout.

Les Vendéens criaient : “ C’est vous seul que l’on guette :
 Tirez donc vos mouchoirs, ohé là ! M’sieur Henri !
 Tirez au moins c’ti-la qu’est dessus votre tête,
 Ou vous allez être péri ! ”

Et l’enfant répondait en riant : “ Qu’est-ce à dire ?
 Me dégrader ? Jamais ! Me cacher ? Que non pas !
 C’est un immense honneur que d’être un point de mire :
 Si je meurs, vengez-moi, les gars ! ”

Ceux-ci firent alors une chose splendide !
 Ces héros en sabots, ces rustres valeureux,
 Pour sauver celui-là qu’ils nommaient l’Intrépide
 Attirèrent la Mort sur eux :

Sous le feu, chacun prit dans sa petite veste,
 Dans ses brayes de toile ou son bissac de peau,
 Un mouchoir de Cholet—un mouchoir rouge—et, preste,
 Se l’attacha sur le chapeau !

Soon, like bees whose honey was the blood
 Of brave M’sieur Henri, so young and so gay,
 The bullets flew thick around him as he stood,
 The very foremost in the fray.

“ They aim at you alone ! Take off the kerchiefs red ! ”
 Cried the men of Vendée, “ Ho, there ! M’sieur Henri !
 At least hide the one that you wear on your head,
 Or a dead man you will be ! ”

But the young man only laughed : “ What would you have me do ?
 Shall I strike my colors ? Never ! Hide my rank ? Not I !
 ’Tis an honor to be a target for the foe.
 Avenge me, boys, if I die ! ”

These brave farmer soldiers, heroes all in disguise,
 Now adopt a plan of skilful strategy.
 Every mother’s son himself Death defies
 To save M’sieur Henri.

As they stood under fire every man of them drew
 From his leather haversack, his linen breeches, or his vest,
 A red kerchief of Cholet, and in a flash he too
 Displayed his captain’s crest !

Et les "Bleus" ébahis de voir, à la seconde,
 Tant de chefs qui s'offraient au feu de leurs flingots,
 Cherchaient en vain l'épi de blé, la paille blonde
 Dans ce champ de coquelicots !

How these fine lines of the Breton poet, recalling the glories of the past, stir the blood, and rouse one to enthusiasm !

"Ah!" continued Courteau, "Brave M'sieur Henri! He could give it to those Republicans. At Entrammes, on the other side of the Loire, not far from Laval, he almost destroyed the army of Mayence. And then at Dol! What a night that was, Monsieur Paul! I shall remember it as long as I live. If it had not been for M'sieur Henri, we would have been lost! He fought, mind you, thirty-six hours running, without eating a morsel. He changed horses seven times. Two fell under him, killed by bullets, and the others were worn out, because he worked them so hard galloping from one end of the field to the other incessantly. We fought that time seven hours after dark, and you could hardly tell friend from enemy. Sometimes we took cartridges from the same caisson, first the Blues, and then our men. We saw only by the light of the firing. But, Lord! You could tell a Republican by the way they profaned the name of God. Our men never swore.

"A Blue and I ran into one another, and neither one knew who the other was.

"'Who are you?' I said.

"'Who are you yourself?' answered he, cursing like a heathen.

"'He's a Blue for sure,' I said, and I drew my sword across his throat. Many a one died like that.

"The Blues lost so many men that when they found it out next morning, they ran in every direction. M'sieu Henri followed them up for two hours, capturing the cannon which, in order to get away faster, they left behind.

"After that he had breakfast off a piece of bread and some boiled potatoes that I got from the good people around there,

The Blues, all amazed so suddenly to meet
 In every foe a captain, the bright badge upon his head,
 Now searched in vain for the ear of golden wheat
 In this field of poppies red !

who were friendly to us. Poor things! They would have given us more, but it was all they had!

"Poor M'sieu Henri! And to think that he should have died so young and just when he had come back to his own country!

"The army was done for. There was no more Vendée! M'sieu Henri had crossed back again over the Loire with Monsieur Stofflet and two or three hundred men. He still worried the Blues for five or six weeks. But one day he ran into two Republican dragoons in a narrow lane. 'Surrender!' he said, 'You will not be harmed.' One of them threw down his gun. The other said, 'I surrender,' and held out his musket as if to give it up. M'sieu Henri went up to take it, when the Blue, who still held the gun by the stock, stepped back a little, aimed at M'sieu Henri's heart, and laid him stark dead at one shot. I killed the Republican with my sabre, you may be sure, but the other one I let off, because it was not his fault. But that did not bring back M'sieu Henri.

"After that," Courteau went on, "I went with Monsieur Stofflet. He was brave, too. I don't say he wasn't. But he was not like M'sieu Henri, and when he had Monsieur de Marigny shot, I left him, and so did a good many men from our part of the country, because we knew the Good Lord was not with him. Then we went to Monsieur de Charette. And he was a real general! The Blues were so afraid of him that they wanted to make peace, and he went into Nantes with four hundred of his soldiers. I was only two paces from him. He wore his white cockade in his chapeau, and all the people ran out to see him.

"But after all they betrayed him. If it hadn't been for that, they never would have taken him. Then the Blues took him to Nantes again to shoot him. They marched him about the streets all day to show him off, they were so glad they had no more to fear from him. He could hardly drag himself around on account of three wounds which he had lately got. But he faced them with such an air that not one dared look him in the eye! Then next morning they took him out to the Place Viarmes to shoot him, and Monsieur de Charette, when he passed by No. 3, on the Rue Marchix, looked up and said his *Confiteor*, because he had been told that a priest would be there at the window to give him

absolution. And I did see an old man dressed like a salt-maker, who made the sign of the cross over him as he went by.

"They started to blind-fold him. 'What do you take me for?' he said, and he gave the word to the men who were to shoot him in a voice that you could hear, Monsieur Paul, as far as the Place Bretagne. 'Long live religion! Long live the King!' he cried, and then gave the signal to fire. And so he died, poor Monsieur de Charette!

"I loved him, too, but not the same as M'sieu Henri!"

The tales of Courteau fired me with war-like desires.

"Come on," said I, one day after he had finished a most exciting narration. "Let's go and capture the police station at Saint-Laurent. We two can easily get the better of the three men there, and we will put the mayor in prison, if he resists. Then we'll call all the peasants around to arms, and begin the great war over again, and this time we'll go as far as Paris."

The old hunter shook his head.

"That would do very well in old times, Monsieur Paul, but nowadays the men are not the same as they were in my time. If we should do that, no one would come with us. I should lose my head, and as for you, they would shut you up until you are twenty-one. There's no use trying it."

For the time being I relinquished my plan of operation against the police-station at Saint-Laurent, and indulged my bellicose propensities by making war upon the wild ducks.

This life of freedom and adventure was wonderfully satisfying, and I was willing to have it continue indefinitely, but I had reached the end of my tether, and very soon I was to be hauled up short.

One evening in October I returned to Mesnil after having spent the entire day away from home. I was completely tired out and hungry as a bear, but all smiles, for I had shot my first rabbit, which I carried proudly over my shoulders. As I passed through the kitchen, Cillette told me that my brother Charles had come that morning, that Lucie was not with him, and he and Marguerite were by themselves in the parlor. I was only half pleased to hear of Charles' coming. Not that I was not fond of him, but he was my guardian, and I knew he would reprove me. I at once suspected that my sister had instigated his visit, and I

augured nothing good from it. However, I went into the parlor, swinging my rabbit to keep my courage up.

Charles received me coldly. Marguerite and he looked sad.

"You have been behaving very badly, my dear boy," said Charles, quietly. "Your sister is perfectly right in being displeased with you for your disobedience and idleness. It is high time some authority was asserted over you. To-morrow I am going to take you to Lyons and put you in school there. Go, get your dinner, and go right to bed. We must start at five o'clock."

I was in the depths. The idea of losing the freedom which was so dear to me was dreadful indeed. But I did not dare say a word. Charles spoke in a tone which was new to me, and which did not admit of dispute. Marguerite, whose eyes were red from weeping, had not spoken to me at all. I left the room with my unlucky rabbit, which had not won for me the slightest complimentary remark. I went back to the kitchen, and sat down at the end of the table to eat the stew which old Rose had ready for me. I am sure she had dropped many a tear over it, for she cried as if her heart would break, when she heard I was to leave in the morning. Cillette and Lexis stood in front of me in wide-eyed astonishment. All this did not tend to make me very cheerful. Besides, I knew very well that I had gone too far, and I dreaded some severe retribution. As I was not yet bad at heart I felt very keenly Charles' distress and, above all, the suffering which poor Guitte must undergo. These sad thoughts overwhelmed me, and I wept bitterly half the night, but as I was very weary after the day's expedition, I finally dropped off into a sound sleep.

JEAN CHARRUAU, S.J.

TRUE INWARDNESS OF THE RELIGIOUS CRISIS IN FRANCE.

(Third Article.)

AN incident occurring in January, 1903, reported by the *Figaro* and, as far as I know, never denied, clearly foreshadows the future fate of all community life in France. The Superior-General of an authorized Congregation of women called upon M. Combes and the following dialogue ensued:

“Mr. President of the Council, I am not prompted either by jurists, or politicians, or by journalists. I have come of my own volition to find you and I wish you to tell me clearly what I am to fear or to hope for the future of my Congregation.”

M. Combes, a little nonplussed, replied :

“Madam, your frankness invites equal frankness on my part, though I wish I could give you a more agreeable answer. *If in two years I am still President of the Council, there will not remain one single Congregation authorized or unauthorized.* Probably you had better direct your prayers towards obtaining a change of ministry before that time arrives.”

In considering the case of the Carthusians, classified as of the Commercial Congregations, or Orders, M. Pichat, Deputy from Grenoble, testified to the advantages bestowed upon the region of France where their great monastery has flourished for nearly a century. Even the Prefect of the Isère, departmental agent though he was, of M. Combes, hazarded his official existence and braved the displeasure of his chief by a favorable report, read to the Chamber, and from which I make the following extract :

“They have made a minimum annual profit of about two million five hundred thousand francs, and the annual duties of every kind paid to the State as the result of this commerce, amount to not less than from one million two hundred thousand to one million five hundred thousand francs. The Carthusians are supposed to consecrate a great part of their profits to Peter's Pence for the Pope and to the maintenance of Congregational schools. They also apply a part of their revenues to the construction of churches and presbyteries. Private individuals are also aided by the Carthusians. They have succored the victims of the catastrophe of Voiron. They pay seven thousand francs “of days of the ill” (for sick poor, paying by the day), at the hospital of this city, and to that of *Entre-deux-Guiers*, almost twice that amount. They have constructed at St. Laurent-du-Pont a hospital of eighty beds. The outlay has amounted to one million four hundred thousand francs, and the operation of the hospital costs eighty thousand francs a year.”

The good works of the Carthusians were testified to later in a touching and sympathetic letter of the Bishop of Grenoble, who

wrote to the Father-General in part as follows: "I have traversed the Isère throughout and I have found there everywhere traces of your munificence: churches constructed, or restored at great expense; rectories and city homes, schools, hospitals and orphanages built and maintained by your bounty; our seminaries, our poor and dear seminaries, which owe their existence above all to your subsidies and whose future inspires us to-day with great anxiety; in the cities and towns the disasters caused by an inundation or a fire promptly repaired by your generous intervention—such are your works."

M. Combes admitted that "certain communes will thus be deprived of gracious subsidies," but he claimed himself to be "*influenced by considerations of a moral order*," and declared his belief "that the public conscience would be considerably affected" if the Chamber allowed itself to be impressed by "the fortune and reputation for wealth of the Carthusians, which have given all their value to the recommendations by which we are beset." Aided by the fertile, imaginative invention of M. Rabier, M. Combes claimed to have discovered that the liqueur made by the Carthusians, which never is or has been used by the poor of any nation, being beyond their means, and which cannot be drunk in sufficient quantities to intoxicate, had "increased alcoholism in the neighborhood of the monastery." He also asserted that the alms of the monks had enervated the people of the surrounding country, who depended upon monastic generosity rather than upon their own industry. The indictment reached its climax with the assertion that "while the Carthusians had not played the tune of politics with a large orchestra," nevertheless they had "made their money serve a propaganda against the Republic." In support of this astounding charge, which Combes was the first either to think or utter, the Premier drew from his pocket a pamphlet containing recommended "means of protest against the government"—that is, against the Combes Ministry. To this political screed were appended several hundred names, among which was the forged signature of the Father-General of the Carthusians, the forged signature of a deputy present in the Chamber when M. Combes produced this little book, and the names of several persons already deceased. Combes had never attempted to verify anything in or

about this political "dodger." It served his purpose; helped him to bolster up a case of clumsy forgeries. When brought to his attention, the Father-General of the Carthusians denied having ever seen the book. Not a *centime* of Carthusian money ever went into any political work of this kind.

That peculiar, back-stairs influence which is not unknown in the lobby of some legislative bodies in the United States, would naturally account for the vote on the case of the Carthusians, from the standpoint of the liquor interest. It would be indelicate, perhaps, to ask why the vote in the Chamber rose to a ministerial majority of one hundred against authorizing the Carthusians, when authorization was refused to the teaching Orders by a majority of only forty-three, and applications of the preaching Orders were rejected by a majority of fifty-eight. Certain deputies of the parliamentary group, known as the "Democratic Union," voted for the teaching and preaching Congregations, but then returned to their allegiance to M. Combes. Why? Representatives of the liquor interest need not be expected to enlighten us upon this change of base in the vote on the Carthusians. In legislative matters, any mutual understandings that may exist are never openly expressed among gentlemen, neither are they talked about afterwards.

Feeling that it would not be safe to banish outright such institutes as the Hospital Brothers of St. John of God, the White Fathers of Algeria, or to accuse the silent Trappists of mixing themselves up in politics, M. Combes made a virtue of necessity in proposing authorization for these. The spirit in which this concession was made can be judged from the intermeddling conditions attached to authorization, limited as it is by vexatious, almost fatal, restrictions, circumscribing private charity in a way quite worthy of the worst governmental despotism. Take, for instance, the Brothers of St. John of God. In setting forth in detail the merits of this Hospital Brotherhood, M. Combes sounded a note of praise, strange as it may seem, when coming from that source. In concluding his eulogy, the Premier said: "It can be said that the Order of the Brothers of St. John of God, taken in its entirety, presents a character of utility, and merits authorization." After this flattering conclusion, anyone would

naturally expect authorization to follow immediately. Not so, however. M. Combes proposed authorization for only nine out of the ten establishments applying. The establishment that was singled out for repression was a night-refuge conducted for the poor and the outcast. M. Combes would give no authorization for "works which are concerned more especially with vagabonds and mendicants." In this he expressed an astonishing solicitude for the Brothers, declaring: "It has appeared to us dangerous to permit a Religious Congregation to form for itself a like following!" For the shabby genteel, M. Combes has great sympathy. For such among them as are in distress, he would have gratuitous places reserved in paying establishments of the Brothers of St. John of God. He would have one-tenth of the places in each house gratuitous, but not open to every applicant. They should be reserved for the sick who have known better days.

The *number* of the *Brothers* of St. John of God is *to be* regulated, or rather *limited by law, thus effectually limiting the scope of their work.*

The law leaves to the President of the Ministerial Council the care of transmitting to the Council of State the applications of authorized Congregations for establishments of these Congregations not yet authorized, legal existence being assured to them only by a decree of the Council of State. The purpose of the law was that *all applications* of this kind should be so transmitted, whether these applications should eventually be granted or refused. In order to keep the tyrannous game in his own hands, M. Combes decided to transmit to the Council of State only such applications for authorization as it suited his caprice to approve. Up to January 17, 1903, M. Combes had in this way rejected applications for over one thousand Catholic educational establishments, all of which have been definitely closed by the single decision of this unprincipled man.

Thus, in the department of *Saône-et-Loire*, the Prefect notified the Bishop of Autun that the requests for authorization for one hundred and fifteen establishments had been rejected by M. Combes. Cardinal Perraud, Bishop of Autun, and member of the French Academy, whose salary had already been withdrawn by Combes to the regret and mortification of Leo XIII, by whom

the learned and venerable Cardinal was highly esteemed, characterized this rejection of applications as "inhuman," driving from their homes, as it did, three hundred Religious, all women and, for the most part, of advanced years, thus deprived of the only means of support. The situation was aggravated by the fact that the mother-houses of the Congregations to which these Sisters belonged were unable to receive them. In his published letter the Cardinal also recalled promises made in an official circular, that requests for authorization would be examined according to legal forms and in absolute opposition to M. Combes' capricious and arbitrary method of procedure.

What measure of justice or equity could be hoped for by Catholics who might appeal to judicial tribunals may be gauged by the action of the highest court in France, as described by M. Armand Lods, from whom I quote :

"The Court of Cassation handed down on February 4, 1903, on the subject of the "tax of increase" a decision which will have very grave consequences upon the enforcement of the new law in regard to the contract of Association. We know that the law of December 29, 1884, compelled communities, Congregations and Associations to submit to a tax of four per cent. upon their income, simply because of their religious character.

"Until now a majority of the tribunals, when forcing an Association to submit to this tax, took into consideration only the religious bond existing between the members, and did not investigate the aim of the Association. This rule of interpretation, made to agree with the preliminary stages of the law of April 16, 1895, which has transformed the 'law of increase' into an annual tax, is now abandoned by the civil chamber of the Court of Cassation. Three decrees of February 4, 1903, subject to the tax of increase, associations which, *without presenting the character of Congregations*, or of communities, *are, by their principal and predominating title, held to have a religious aim.*

"Henceforth, every Association which allies itself either closely or remotely to confessional work can be reached by this tax, under pretext that it has a religious aim. The treasury will thus attack all civil societies founded to become proprietors, either of edifices consecrated to worship or schools in which Christian education will be

given. Secular associations, on the contrary, will be exempt from these heavy charges. *This difference of treatment, this inequality of taxation, has startled many councillors of the Supreme Court*; these decisions have been rendered only after very long deliberation and contrary to the conclusions of Advocate General Surrat.

“Whilst the Court of Cassation was thus compromising the existence of private works of beneficence and of charity, the Chamber of Deputies, in its session of February 7th, struck, with the tax of *main-morte*, realties belonging to establishments of public utility, to civil societies, and to associations which had made declarations conformable to the law of July 1, 1901. The Chamber, moreover, raised this tax from eighty-seven and one-half *centimes* to one hundred and forty *centimes* per franc of the principal of land tax.”

In other words, when lay associations have been, or shall be formed to continue, or save from destruction, educational or charitable works heretofore conducted by Religious Congregations to which authorization has been refused, these lay associations are to be taxed to death. The saddest side of the present situation in France is the readiness of councillors of State, judges and magistrates (not to mention the army and the police), to prostitute their high office and drag their judicial ermine in the mire of narrow ministerial partisanship and anti-religious hatred, based often on sordid avarice, jealously unwilling to render to God a single cent that the State can steal under a pretence of legality.

A bill was presented in the Chamber of Deputies, in February, 1903, which that body desired to make law without further examination, and to incorporate it into the budget then under discussion. The object of this measure was virtually to withdraw from local authorities throughout France all control over the question of local education, or the taxation that it involves, and to vest all power and responsibility in the erection of schools and appropriation of money into the hands of M. Combes' agents, the departmental Prefects, acting in consultation with departmental Councils. In default of provision by the commune for scholastic service, the Prefect shall take all measures judged necessary by him to this end. If the construction of a school-house is judged necessary to the carrying out of the anti-religious policy of the government, the Prefect enjoins upon the commune the choice of

a location and of an architect within two months' time. If the communal assembly acts conformably to these orders, two months are allowed for a preparation of architectural plans and for the voting of the necessary funds. If the commune passes this time allowance without doing anything, the Prefect himself may select a location and order plans. In this latter case, the Municipal Council is to vote, in the following month, the appropriation judged necessary by the Prefect, otherwise that functionary will fix the amount and determine how it is to be provided, first consulting the Academic Inspector and departmental committee on civil buildings. The amount of expenditure and all questions of loans and mortgages are to be decided by a decree in Council of State. Such was the bill, as adopted by the Chamber and only slightly modified later by the Senate.

When authorization was refused to teaching, preaching, and contemplative Orders, M. Combes, through the Prefects and police, notified each of their nineteen hundred and thirteen establishments that they must close their doors and their occupants must disperse. Communities of preaching Congregations were given fifteen days in which to disband, and houses of teaching Congregations received notice of varying length of time, in no case to extend beyond the scholastic vacations. By a refinement of cruelty, which only an ex-cleric could appreciate or understand, all of these notifications were either issued or dated to take effect in Holy Week, or in Easter Week. Such was Combes' commemoration of the Passion and Resurrection of our Lord.

The Passionists serving St. Joseph's Church for English-speaking Catholics, on the Avenue Hoche, Paris, left for England on the morning of Maundy Thursday. They were replaced by secular priests from Liverpool and the church was allowed to remain open, through pressure brought to bear on the apostate French State by the Protestant British Government. All that saved the church from confiscation and sale, apart from British (and possibly American) influence, was the fact that the church property was owned by an association of British and American lay persons. Governmental pressure was all that saved the Spanish Chapel on the Avenue Friedland, the church being the personal property of a French nobleman. I saw, myself, the

Commissary of Police visit the Spanish Fathers of the Perpetual Adoration on Maundy Thursday, their notice to quit expiring either in Holy Week or shortly after Easter Sunday.

On Holy Saturday of 1903, daily papers of Paris published the following letters of M. Combes, sent out in Holy Week. They were sent to departmental Prefects for personal delivery to all the prelates of France having episcopal jurisdiction. The text was as follows, italics being my own :

“*My Lord Bishop* : The habit has been established in a great number of dioceses of making choice, for extraordinary sermons, of members of unauthorized Congregations, or of *secular priests living in community*, under the name of *diocesan missionaries*, and on many occasions, more particularly April 2, 1900, your attention has been called to the *illegality of this choice*.

“ This abuse has, nevertheless, continued up to the present day ; but the legal situation of the Congregations has been definitely regulated by the Law of July 1, 1901, and a vote of the Chamber of Deputies has now rejected requests for authorization submitted by those who consecrate themselves more especially to preaching. The request addressed to members of these Congregations to preach, in addition to the fact that it reflects upon the organization of the parochial service, as has been objected at every epoch, *would constitute at the present hour a wilful misapprehension of the law*.

“ It is true, it is alleged that the Congregationist, taken individually, *could always lay claim to his character of priest* ; but this objection would not be well founded unless the conditions to which secularization has always been submitted were fulfilled—conditions, the first of which is the *preliminary dissolution, full and complete, of the Monastic Order itself*. Now this is far from being the case with regard to the Congregations whose members are now being disbanded in France, but whose members, as a complete body, do not live within our borders.

“ The appearance of these Congregationists in the pulpits of our parish churches would be a demonstration of the maintenance in France of the Congregation. It would belong, without doubt, to the court of justice only to ascertain what action this state of things would call for ; but, as Minister of Worship, it is my duty not to permit these transgressions to go unpunished. My predecessors have always

declared that, if the curé has the police regulation of the church committed to his care, he has also the correlative responsibilities. . . .

“It is, therefore, incumbent upon me to make known to you that *Congregationist preachers must positively be excluded* from the number of those to whom you may have recourse, because *their simple presence* would, in the future, involve the concordatary responsibilities to which I make allusion, and *even the existence of the place of worship in case of a second offence.*”

Then follows a paragraph expressing a belief that there are too many distinguished men among the secular clergy for any inconvenience to arise from what Combes styled “this return to the fundamental rules of the exercise of Catholic worship.” The other circular-letter conveyed Combes’ desire for the closing up of churches and chapels. The Premier thought by keeping members of Religious Congregations out of the pulpit, and by closing up churches and chapels formerly served by them, he would succeed in making further existence in France a physical and moral impossibility to every man among them. He thus tried to substitute moral for physical assassination. The other letter read:

“*My Lord Bishop*: Your attention has many times been directed, either by my predecessors or by myself, to the illegal situation of the places of worship which have been opened, from time to time, without the authorization of the civil power, expressly exacted by the Law of the eighteenth Germinal year ten, and the decree of December 22, 1812, superseding of themselves, when they are not in fact substituted for, the numerous churches and chapels legally recognized for the religious needs of the population.

“After the votes by which the Chamber of Deputies has refused the authorization solicited by Religious Congregations, which minister in the greater number of these places of worship, *it is important that these should be abolished and a full observance of the law now finally be had.* I have therefore the honor to ask you to willingly agree, as chief hierarch and so responsible for all that concerns worship in your diocese, *to stop immediately the celebration of every religious service* in places of worship which cannot be justified by a decree of authorization.

“In cases where some among them appear to you to respond to real needs, although the thirty-five thousand parishes legally open to the exercise of Catholic worship in France seem to be sufficient, I would not refuse to examine in concert with you, conformably to

Article 61 of the Law of the eighteenth Germinal year ten, such modifications as the varying conditions of the locality may seem to require. But *it is important as a preliminary that illegal places of worship be closed*; the law ought first of all to be obeyed, and I can but leave to you the entire responsibility for any measures which the Government would be constrained to take, if you put it to the necessity of intervening."

With these letters were sent orders to Prefects by which Combes commanded them "to keep me informed regarding the execution of these instructions and to advise me immediately of anything that may occur in their regard." Among these incidents were to be especially reported the appearance in any pulpit of members of unauthorized Congregations. Among the "illegal places of worship" were the Church and Grotto of Lourdes. Since the Ordinary of the diocese would not close up Lourdes, Combes was only deterred from doing so by means of his police agents, because the sturdy laymen of the surrounding country made no secret of their intention to offer resistance. This is the only argument that appeals to M. Combes, and he consented for the time being to spare Lourdes, if the Religious should withdraw and the church should be served by secular priests. By thus delaying action, he hoped during the pilgrimages of the summer of 1903 to produce some disturbance or other that would furnish him with the necessary excuse for closing up a shrine peculiarly offensive to Radicals and Socialists. He has been disappointed in this, as no "clerical outrages" or "provocations" have been discovered.

An overwhelming majority of the French hierarchy openly resented Combes' attempt to infringe upon episcopal rights and to crush out all exercise of the sacerdotal office by faithful and holy men to whom the enemies of religion had refused authorization as Congregations. The increase of population and development of cities have modified and sometimes completely changed the situation of the ancient parish churches in many parts of France. In time old parish churches have become too small, or former parishioners have moved off to other localities, thus necessitating the creation of new parishes and the opening of "illegal places of worship." Take Nice, for instance; in forty years the population has risen in number from thirty-five thousand to one

hundred and twenty thousand, and in winter, with a large influx of foreign visitors, to one hundred and eighty thousand. Nice, to-day, covers three times the superficial area of the city as it was at the epoch of the annexation. As the Hierarchy manifested a general disinclination to close churches and chapels needed by the faithful, simply to shut off from Religious the opportunity of sacerdotal work, M. Combes undertook the job himself in several places. By his orders, twelve chapels were closed in Lyons, and the Prefect of Nancy manifested his intention of closing up forty-five churches and chapels in the diocese of Nancy.

The votaries of reason showed their conception of free thought on the night of Good Friday, 1903, in a "fat banquet" (*banquet gras*), organized by several vulgarly ostentatious ex-priests and laymen equally emancipated from "superstition." The banquet was international in character and was placed under the patronage of the "Goddess of Reason," that deity being represented by Mlle. Marcilly, an actress, who read a poem from the pen of M. Kahn. M. Furnémont, a member of the Belgian Chamber of Deputies, expressed his joy that France was "going to be purged of her Congregations." The asylum which Belgium is offering to priests exiled from France makes M. Furnémont anxious for the future of his country, and the only solution possible, according to his view, is to "render free thought international; to emancipate all the slaves of all the churches and to *suppress these radically*." Ex-priest Victor Charbonnel made the interesting announcement that "in one year, on September 20, 1904, an army of free-thinkers, re-united in Congress at Rome, would go under the walls of the Vatican to proclaim the dethronement of the Pope."

"The French Republican idea" of a free press was illustrated by the police invasion of the editorial- and press-rooms and the business office of the Paris paper *La Croix*, which took place on the eve of Easter Sunday, 1903. The police engaged in a search that lasted about five hours. During this time quantities of editorial matter, letters, proof-sheets, etc., were tied up in bundles and carried off in an attempt to prove that the Augustinian Fathers of the Assumption, former owners of the paper, still maintained some connection with this Catholic journal. The matter seized proved

the exact opposite. At the same time, police agents of M. Combes, or of his judicial lackey, M. André, forced their way into the apartment of the Rev. Father Bailly, formerly Superior of the Paris Assumptionists, and, in his absence in Rome, turned one servant out of doors, forcing the other (a cook), in spite of her cries and tears, to remain in the apartment as a "witness," while they went through all the priest's private papers also in an endeavor to establish a connection between the Assumptionists and *La Croix* that would enable the Government to seize and suppress this journalistic opponent of M. Combes, as being the property of an "unauthorized Congregation." Having wrenched from the man servant (turned out of doors, as I have said), a key erroneously supposed to be that of Father Bailly's bed-room, a locksmith was sent for on the morning of Easter Sunday and an entry effected into the priest's room, where the search was continued until eleven o'clock. After twenty hours in this apartment the police departed, carrying everything of a documentary character they thought might be useful. The Father's letters have also been held at the Paris post office.

On Good Friday, 1903, the Post Office Director of the Department of the Seine, in compliance with the orders of his chief, prepared and sent out a confidential circular to all postmasters of that district, ordaining in all cases where the receipt, or existence in transit, of circulars "having for object an appeal to charity and emanating principally from religious bodies" became known to postmasters, that these circulars should be *held*, "provisionally and until the receipt of new instructions." Immediate notification of the existence and posting of such circulars was to be made to the director, accompanied "as far as possible by a copy of the printed matter."

Inspired with renewed courage and strength, from felicitations received from a congress of Masonic lodges of Southwestern France, held in Easter week, 1903, M. Combes entered upon his heroic work of expelling from their homes, convents and monasteries, the regular clergy to whose Congregations authorization had been refused. The aid of *police*, *gendarmes* and *horse-artillery* assured the expulsion of a few pious Franciscan Friars from Nîmes, but this armed force did not exert itself to prevent Social-

ists, singing coarse and revolutionary songs, from engaging in free fight with Catholic laymen outside, as the outcome of which twelve arrests were made. At the church of St. Jerome, Nice, the police commissary found the church thronged with the faithful, the building illuminated on the outside and but one poor old Oblate Father left to expel, he being ninety years of age. At Havre, legal struggles incidental to the attempted expulsion of Dominicans, Franciscans and Picputions drew four thousand persons to the court house. The Government presented an imposing show of force, there being on the streets eighty municipal police, two brigades of mounted gendarmes, and two companies of infantry. In Cognac, a magistrate insisted upon having the tabernacle opened, to verify assertions of the Religious that it contained only a ciborium of little value. The presence of the Blessed Sacrament therein did not deter this act of vandalism. At Moulins the police commissary found the Redemptorists had not left their convent, as ordered, "because they were without resources, without shelter elsewhere, and there was no possibility of establishing themselves in any other place." At Angers a band of roughs assailed a convent, riddling the windows with stones. A local attorney and some young men ran to the spot to protect the Fathers within from personal violence. Surrounded by supporters of M. Combes, the attorney fired his revolver four times into the air before he could escape to a neighboring café. In cases where conflicts have arisen between Catholics manifesting sympathy with expelled Religious, and Radicals and Socialists shrieking out: "Down with the skull-cap! Away with the monks!" Catholics have almost invariably been arrested, and both men and women imprisoned. I could give a number of instances where priests have been subjected to personal violence, not only during these manifestations (that has been common), but when responding to sick-calls.

The expulsion of the Carthusians from their monastery known as the Grande Chartreuse, was effected by a battalion of infantry and numerous gendarmes, ready to crush out any possible resistance by a few hundred hardy but unarmed mountaineers, who had come through a blinding snow storm, on several successive days, to gather around the home of their silent benefactors. These poor

peasants used the only weapons they had, stout alpine stocks, on the horses of the gendarmes. Having broken down six doors with their hatchets, army engineers located the Fathers on their knees in the chapel. A corporal climbed over the iron gate that enclosed them, and fifteen monks and eight lay brothers were marched out, each attended by two gendarmes, between a double row of soldiers. In the outer court, the infantry were reinforced by dragoons. Colonel de Coubertin, of these, the 4th Dragoons, a noble officer with thirty years of honorable service to his credit, finding it devolved upon him thus to drag in the mire the tricolor of France, issued the necessary orders and forwarded to the Minister of War his resignation from the service, rather than co-operate personally in this dishonor of the flag.

A justice of the peace visited the convent of the Capucins of Versailles to affix thereto his official seals. He was greeted by hostile cries from a multitude gathered there and chiefly composed of women. This valiant magistrate entered the convent by means of a ladder and withdrew by the back-door. He was followed out by an excitable, but estimable young lady of twenty years, belonging to a most respectable family. Carried away by her feelings, she cried out: "Monsieur the Justice of the peace, you are a sneak; you have fled before twenty women, when you had forty agents to protect you!" The young girl was arrested, arraigned upon the charge of "insults addressed to a justice of the peace in the exercise of his office," condemned and sentenced to eight days' imprisonment, a penalty which she actually underwent. A magistrate in Nice experienced some difficulty in affixing his official seal and thus formally closing a Franciscan convent and chapel, so he returned later, accompanied by one hundred and fifty policemen and two companies of cavalry. Cavalry and police surrounded the chapel, which was filled with the faithful singing canticles. Magistrates and police entered the chapel, but the sacred songs continued. Several of those present were arrested, among them Count Pussel, a good Catholic from Holland, who desperately brandished a crucifix and was given over to the national authorities for expulsion from the country.

F. W. PARSONS.

Paris, France.

(To be continued.)

Student's Library Table.

SCIENCE NOTES.

Recent Aspects of Darwinism.—The opening sentences of an article on "Some Recent Aspects of Darwinism" in the *Atlantic Monthly* for April, 1904, by E. T. Brewster, are as follows:

"For us who have grown up since 1859 the doctrine of the origin of species has become so far one of those things *quod semper, quod ab omnibus, quod ubique creditum est*, that we waken from our dogmatic slumbers with something of a start to find that of three recent books which touch upon Darwinism two are frankly sceptical as to the sufficiency of natural selection" (as an explanation either of the origin or of the transmutation of species).

Altogether in his article Mr. Brewster reviews four books, *Doubts About Darwinism*, *Variation in Plants and Animals* by H. M. Vernon, Mendel's *Principles of Heredity*, and *Evolution and Adaptation*, by Thomas Hunt Morgan. He might well have said that three out of these four books are in direct, outspoken opposition to Darwinism. Mendel does not mention Darwin, but all his followers are anti-Darwinians. Two of these volumes we have already touched upon in these columns, and the third, Mr. Morgan's book, is before us for review in the present number of THE DOLPHIN.

Mr. Brewster himself, though a Darwinian, confesses that for about a generation following the publication of the *Origin of Species* writers on evolution were inclined to content themselves with constructing ingenious theories on the basis of Darwin's evidence, piecing out one untested hypothesis with another, and in general following a dialectical method which fairly merited Mr. Bateson's sarcastic paraphrase: "If, say we, with much circumlocution, the course of Nature followed the lines we have suggested, then in short it did." Or, as Mr. Bateson put the case ten years ago: "So far indeed are the interpreters of evolution from adding to Darwin's store of facts, that in their hands the original stock becomes even less until only the most striking remains. It

is wearisome to watch the persistence with which these are revived for the purpose of each new theorist. How well we know the offspring of Lord Morton's mare, the bitch Sappho, the Sebright bantams, the Himalaya rabbit with pink eyes, the white cats with their blue eyes, and the rest. Perhaps the time has come when even these splendid observations cannot be made to show much more. Surely their use is now rather to point the direction in which we must go for new facts."

Darwinism and Dogma.¹—Professor Thomas Hunt Morgan is one of the well-recognized authorities in this country on certain phases of biology. His book on *Regeneration*, published some three years ago, attracted widespread attention to the excellent work that he has done and to his faculty for setting phases of a great subject in their proper places. He did not hesitate in that work to state that Darwinism has in many ways not only done no good for modern biological science, but has actually proved a hindrance to its proper development. The present book was evidently undertaken with the idea of showing in detail how Professor Morgan came to that conclusion with regard to Darwinism, and to show others what little grounds there are for the acceptance of certain supposed principles of science that have unfortunately now for several generations come to be looked upon as truths instead of theories.

Perhaps the most interesting feature of Professor Morgan's work is the keynote which he strikes in the preface, that Darwinism has become a dogma in science, the denial of which leads quite as readily and surely to an imputation of scientific heresy on the part of unprogressive scientists as any denial of church dogma has ever aroused religious intolerance in the past. He says: "The claim of the opponents of the theory that Darwinism has become a dogma contains more truth than the nominal followers of this school find pleasant to hear." Professor Morgan does not, therefore, conclude that Darwin's theory is without value to one side of the problem of adaptation, but considers that "much of the theory of natural selection, and more especially the idea that adaptations have arisen because of their usefulness can profitably

¹ *Evolution and Adaptation*. By Thomas Hunt Morgan, Ph.D. New York: The Macmillan Company. 1903.

be rejected." He goes a little farther when he says, "I venture to prophesy that if anyone will undertake to question modern biologists and botanists concerning their relation to the Darwinian theory, he will find that while professing in a general way to hold this theory most biologists have many reservations and doubts which they either keep to themselves or at any rate do not allow to interfere either with their teaching of the Darwinian doctrine or with the applications that they may make of it in their writings."

It is indeed an interesting psychological curiosity to find that, according to one of our leading biologists, his fellow-biologists occupy that position with regard to the Darwinian theory which in the early stages of the popular teaching of evolution such anti-religious scientists as Huxley and Haeckel and others of the same mind were only too ready to impute to the leaders of orthodox thinking in religious matters. Verily the world does move in a vicious circle. At the present time much of the science of biology is held in the grasp of scientific dogma, and this inside view of many of its professors clinging to teachings which they do not entirely accept and with regard to which they admit so many exceptions as virtually to contradict the theory, is indeed an interesting spectacle for gods and men.

There are many points of special interest even for the chance wanderer in biology in the present book. Professor Morgan, for instance, has called attention to the number of places in which Darwin has practically contradicted himself by additions made in subsequent editions of his books; yet in many instances this has been done while leaving the original passage as if his first opinion had remained unchanged. The recapitulation theory—that is, the supposed fact that the development of the embryo repeats the history of the race—is effectually disposed of, and it is to be hoped that we have heard the last of that high-sounding, inane formula, "ontogeny recapitulates phylogeny."

Professor Morgan's views with regard to the forces that brought about whatever evolution has taken place may be appreciated from certain sentences in his Summary. "Selection," he says, "does not do more than determine the survival of what is offered to it, and does not create anything new. Darwin found himself forced to admit that unless a very considerable

number of individuals varied at the same time and in the same direction, the formation of new species could not take place. This idea of many individuals varying at the same time and in the same direction at once involves the conception, that evolution moves forward by some force residing in the organism driving it forwards or backwards." Which is practically equivalent to saying that the influence of some directing power outside of the organisms would seem to be necessary, and it is indeed to this explanation that scientists are turning more and more.

Right-Eyedness.—In *Science* for April 8, 1904, Dr. George M. Gould discusses that further extension of right-sidedness which is usually not realized, namely right-eyedness. It is well understood that most people use their right eye whenever special acuteness of vision is needed or wherever there is a question of judging of levels or sighting as with a gun or a ruler. This, of course, is the reason why guns are made for right-handed men, and why all soldiers are taught to shoot with the gun to the right shoulder, though, of course, among them many will be left-handed. The fact of the matter is that the right eye is a little surer in its vision in most cases than is the left. It has been pointed out that right-handedness is really not a habit, but is due to the fact that the left side of the brain, which rules over the right side of the body, is always a little larger than the right side of the brain and consequently the right side of the body is capable of more exact and at the same time of better work in every way than the other side.

For those who would still try to train children out of the habit of using their left hand, when they are naturally left-handed, Dr. Gould has some words of warning that it will be well to remember: "I have never seen anything but bad results from the attempt to train children to use the right hand instead of the left, when there is a decided tendency or habit to be left-handed. Moreover, the attempt is never successful. The best consequences are poor, and are only awkward forms, which yield confusions and indecisions during the entire subsequent life. The instance of the billiard player of whom I have spoken is one. Another and more striking evil result is that of a naturally left-handed friend, A.V.P., who by arduous and continuous training during his childhood

was compelled to write with his right hand. For all other acts he is left-handed, but he cannot use his left hand for writing. Although now past fifty he has always hated any writing, the mere act of doing so being very fatiguing, and he cannot do any original thinking while writing. He is for this purpose compelled to rely on a stenographer, and then his ideas flow freely and rapidly. If he tries to think, plan, or devise and to write at the same time there is a positive inhibition of thought, and he must make sketches, epitomes, several efforts, copyings, etc., in a painful and most unsatisfactory manner. The attempt at ambidexterity has been a lifelong obstacle to him in his professional progress. The chief centres most closely interrelated in writing and thinking are thus demonstrably better harmonized when in one side of the brain. The mechanics of normal neurology are plainly less difficult than could be achieved by any foolish and unsuccessful ambi-dexterity."

Christianity and Recent Natural Science.—A book that should be in the hands of every Catholic teacher, though unfortunately it is as yet to be obtained only in German, is the recent supplementary number of the periodical issued by the German Jesuits, *Die Stimmen aus Maria-Laach*. This volume can be obtained from Herder, in St. Louis, and will be found very useful by those who can read German. There is a short sketch of the lives, and especially of the scientific opinions, of the great scientists of the eighteenth and nineteenth centuries, with special reference to the attitude taken by them toward the great principles of Christianity. It has been well said that anything done by a German writer is sure to be done thoroughly, and thoroughness is certainly the ear-mark of this octavo volume of two hundred and fifty pages, which contains very definite information with regard to most of the Christian scientists.

A perusal of it shows that practically all of the great discoverers in science whose names are most familiar were sincere Christians. The great majority of them were Catholics, and most of them remained firm believers all during their lives and practical adherents of the Old Church. A few of them, after giving up orthodox religious thinking during the middle years of life, returned to the Old Faith and its practices at the end.

Even for those who are familiar with the relations of Christianity to science, in this matter of the orthodoxy of the great discoverers, there are many surprises in this volume. For instance, there has been a very general impression that the great French astronomer and mathematician, Laplace, was an unbeliever. An expression of his, supposed to have been used to the Emperor Napoleon, that God was not necessary in his astronomical hypothesis, is often quoted in proof of this. As a matter of fact, while, during the revolutionary period, Laplace may have allowed his religious sentiments to be in abeyance, he died as a faithful son of the Church. The Parisian journal, *La Quotidienne*, for March 7, 1827, said :

“ M. le Marquis de La Place, Peer of France, member of the Institute, author of the *Celestial Mechanics* and of many other works which have placed him among the great mathematicians of recent times, died yesterday in his hotel in the Rue de Bac in the arms of his two pastors, the Curé of the *Missions Étrangères* and the Curé of Arceuil, who had come at his request to give him the last consolations of religion. We shall publish later a sketch of this celebrated savant, but we may say at once that his death was an edifying spectacle for his family, his friends, and his admirers. It was a contrast that we love to dwell upon to the scandalous deaths which are a source of joy to the enemies of religion. His funeral will take place from the church of the *Missions Étrangères*.”

Another surprise for most people will be found in the fact that the great German scientist Fraunhofer, to whom we owe the wonderful discoveries that made the spectroscope an available instrument for the analysis not only of substances here on earth, but even enabled us to decide the composition of the distant stars, was a practical Catholic. He died at the early age of forty, his lingering illness being borne with Christian patience, without complaint and with all hope of recovery confidently placed in the Will of Providence who had once led him out of the night of unbelief. He was a very lovable character and was noted among his friends for his goodness of heart. He was so bound up with the observance of his religion, however, that friends who visited him on days of abstinence could not expect to get anything but

the food suitable to the day, though Fraunhofer lived at a time, when, in Germany particularly, very little attention was paid to the precept of abstinence.

It is not Catholic scientists alone, however, who remain faithful to the orthodox principles of Christianity. Such distinguished men as Werner von Siemens, who is best known as the scientific member of the famous firm of Siemens & Halske, of Berlin, for many years the greatest electrical manufacturers in the world, was a very sincere Christian. Siemens was much more than a mere technologist; he was one of the best physicists of his time. To him we owe the principle of the dynamo and important basic principles with regard to submarine cables. At a meeting of the German naturalists in 1886 he expressed his sentiments with regard to nature and the inevitable inspiration the wonders of nature produced in him to raise his mind to nature's God.

"The deeper," he said, "we penetrate into the knowledge of the harmonious unchangeable laws which have been so long concealed from us, the more do we feel ourselves inspired with humble modesty, the smaller appears to be the circle of our knowledge, and the more are we inspired to raise our minds and our wills to that eternal ordaining Wisdom which pervades all creation."

Another distinguished German electrician, George Simon Ohm, after whom the important law in electricity, Ohm's law, is named, was also a firm believer in orthodox principles. His law was worked out while he was teaching at a Jesuit school. When he was issuing the first volume of his work on molecular physics, he promised that there would be a second and third volume, "if God only spared him for that purpose." When he found that one of his discoveries had been anticipated by some one else, he said: "Man proposes, but God disposes." Another one of the distinguished scientists among the Teutonic races was Hans Christian Oersted, who died in 1851. At the celebration of the one thousandth anniversary of the introduction of Christianity into Denmark, he delivered the address for the occasion on "The Influence of Christianity on Science." He was accustomed to say that "nature was the easiest way to God," and another favorite expression of his was, "every complete natural investigation leads

to a knowledge of God. All of existence is God's unceasing work and His providence can be found indicated in every part of it."

We might go on mentioning many other names and many other characteristic expressions. We hope sincerely that the book will find a worthy translation into English. There is need at the present moment for just the spread of this knowledge that, far from science having come from unbelievers, it is the work of orthodox Christians. It is only those who have come after the great discoverers, and who are much less than they, who have been infidels. They have talked so much, however, in contradistinction to the workers who preceded them, that they have obscured the whole subject.

The First Modern Treatise on Magnetism.—Brother Potamian, who is the Professor of Physics at Manhattan College, New York City, in an article published in the *Popular Science Monthly* two years ago, called attention to the excellent work that had been done by Gilbert, who in 1600 in his *De Magnete* anticipated many of the discoveries with regard to magnetism that are supposed to belong to much more modern times. In an article in the *Electrical World* for March 12th, Brother Potamian now calls attention to an author much earlier than Gilbert who said many things supposed to be absolutely hidden from the people of the century in which he lived. This was Petrus Peregrinus, so-called because he had been a pilgrim to the Holy Land and whose real name was Pierre de Maricourt. This name he owes to his birthplace, the village of Maricourt in Picardy, and he is sometimes spoken of by writers of the period as Peter of Picardy, or Peter the Picard.

Maricourt was one of those wonderful men of the thirteenth century who succeeded in getting an insight into the secrets of nature that was afterwards lost entirely. We have pointed out in these notes before how many wonderful observations in natural science were made at the University of Paris at this time. Arnold of Villanova discovered nitric acid and founded a new science of chemistry; Albertus Magnus studied gases, explained the cause of hitherto mysterious explosions, and gave the name of spirits to substances that were especially volatile, thus using the old superstitious idea for a bit of scientific progress. Vincent of Beauvais

popularized mathematics and its applications. Roger Bacon accomplished the life-work in which he anticipated such wonderful things as the movement of light, the theory of lenses, the possibilities of gunpowder and even a hint at the power of steam, while Hermondaville was laying the foundation of modern anatomy and teaching dissection.

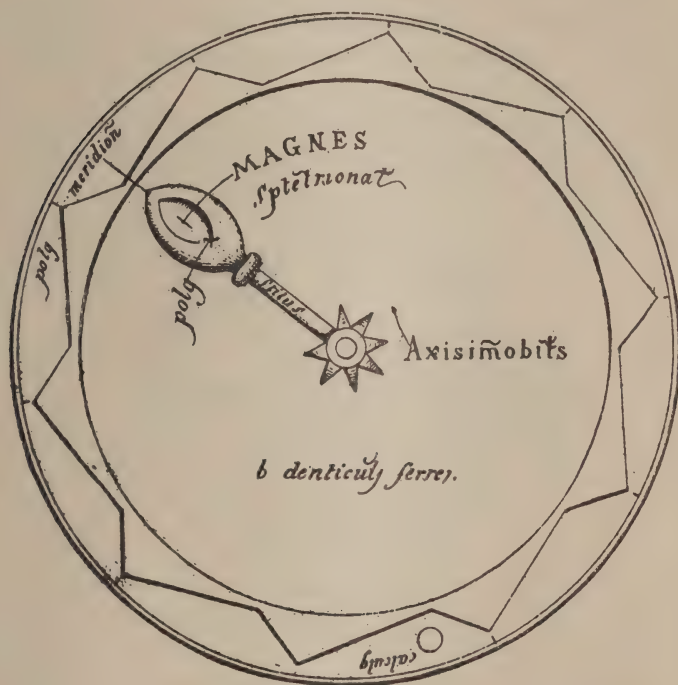


FIG. 1.—The Continuously Moving Wheel, or Magnetic Motor of Peregrinus.

In the midst of such an environment, it is not so surprising as it might otherwise be to find Maricourt, or Peregrinus, discovering the poles of a lodestone, putting a pivot under a magnetized needle and even thinking of the possibility of a motor that might be driven by magnetic force. For this he not only conceived the idea, but actually made a plan which we reproduce (*Fig. 1*).

According to Brother Potamian an analysis of the Peregrinus' "Epistola" shows that,—

(a) Peregrinus was the first to assign a definite position to the poles of a lodestone, and to give directions for determining which is north and which south. The accompanying figure shows the plan of a compass based upon these properties (*Fig. 2*) ;

(b) he proved that unlike poles attract each other, and that similar ones repel ;

(c) he established by experiment that every fragment of a lodestone, however small, is a complete magnet, thus anticipating one of our fundamental laboratory illustrations of the molecular theory ;

(d) he recognized that a pole of a magnet may neutralize a weaker one of the same name, and even reverse its polarity ;

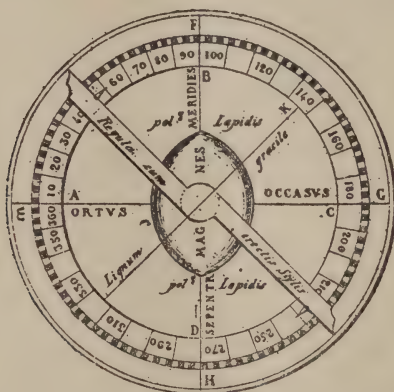


FIG. 2.—Azimuth Compass of Peregrinus.

(e) he was the first to pivot a magnetized needle and surround it with a graduated circle (*Fig. 3*) ;

(f) he determined the position of an object by its magnetic bearing, as done to-day in compass surveying ; and

(g) he introduced into his perpetual-motion machine (*Fig. 1*) the idea of a magnetic motor, a clever idea, indeed, for a thirteenth century engineer.

It is often said that while these old workers at times chanced on discoveries, their critical faculty was not well developed, and consequently they were not able to differentiate the true from the false, and so set down many things that were absurd, besides great

truths. Those who know Roger Bacon's famous expression, in which he summarizes the reasons why man does not advance in truth—too great respect for authority, taking references at second hand, and not daring to say boldly, I do not know—will realize the falsity of this. Those who wish to have further proof of Bacon's power of accurate appreciation, should read in his *Opus Tertium* what he has to say of the merits of this contemporary French scientist, whom he had doubtless met and learned to know well at the University of Paris. It shows not only that Bacon himself had a thoroughly-developed critical faculty, but also that he had a love for the confirmation of scientific principles by observation and experiment worthy of the beginning of the twentieth century. It is curious to think that experimental science should for so long have been supposed to be under obligations to Francis Bacon, when, three centuries before, Roger Bacon had written in this very striking way.

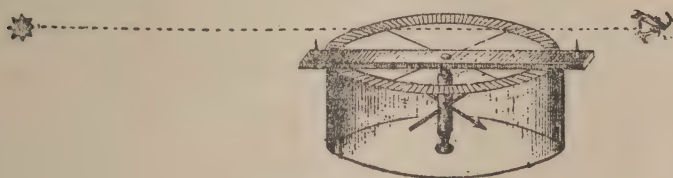


FIG. 3.—Pivoted Compass of Peregrinus.

He says: "I know of only one person who deserves praise for his work in experimental philosophy, for he does not care for the discourses of men and their wordy warfare, but quietly, diligently pursues the work of wisdom. Therefore, what others grope after blindly, as bats in the evening twilight, this man contemplates in all their brilliancy, because he is a master of experiment. It is impossible to write a useful or correct treatise in experimental philosophy without mentioning this man's name. Moreover, he pursues knowledge for its own sake; for if he wished to obtain royal favor, he could easily find sovereigns, who would honor and enrich him."

Two New Elements.—A recent announcement to the Chemists' Club of New York City is of special interest to those who are following the progress of modern chemistry. Dr. Baskerville,

Professor of Chemistry in the University of North Carolina, announced that he has discovered two elements closely allied to thorium in all their chemical qualities, and obtained like thorium from monazite sand. The metallic substance, thorium, is not well known, or at least is not recognized under this name. As a matter of fact, however, it is one of the newer chemical substances with which the world is most familiar. The oxide of thorium constitutes over ninety-eight per cent. of the material from which the Welsbach mantel is made. As these are now so commonly used, something of the possible importance of the new discovery may be realized.

The discovery is due to the new process of chemical investigation by the study of the radio-active substances. This constitutes the most delicate method of recognizing the presence of minute quantities of material that would otherwise fail to be noticed.

The new elements are to be very suitably called carolinium, after the State of North Carolina; and berzelium, after Berzelius, the Swedish chemist who originally discovered thorium. The new elements are said to give out rather powerful radiations, which penetrate wood easily or thin plates of metal and act on the photographic plate and discharge the electroscope. Professor Baskerville has succeeded in isolating altogether about three grains of the salts of these metals, and so far, of course, has not been able to make many chemical determinations with regard to them, though it is supposed by analogy that, like the other radio-active elements—thorium, uranium, radium, and polonium—they have high atomic weights.

It may be said that the announcement has created even more than usual interest in this country, because these are the first chemical elements to be discovered in the United States. The work has been done so carefully that the conclusions seem beyond doubt. It is possible, however, that further investigations may show all of the radio-active substances to be compounds rather than elements; for according to the observations recently made the large atoms of all of the radio-active substances seem to be breaking up, giving off electrified particles and such products as helium and other gases as the result of their decomposition.

Studies and Conferences.

THE CHURCH AND THE TEMPORAL POWER.

Qu. Would you give a concise statement embodying the mind of the Church concerning the "Temporal Power."

Resp. The mind of the Church is the mind of Christ, regarding the "Temporal Power" as regarding all other conditions. The mind of Christ is to give to Cæsar (the temporal ruler) the things that belong to him by right of his authority which is, as all legitimate authority is, from God. The mind of Christ is furthermore that, what belongs to God (as distinct from the temporal rule of Cæsar), be given to Him. To God belongs the honor due to His supreme dominion; hence the free right of His creatures to worship Him. This right may not be curtailed or lawfully hindered by the civil power, the power of Cæsar, and wherever the spiritual and temporal relations are perfectly adjusted within their proper sphere, there one becomes the auxiliary of the other. This is what is meant by the union of Church and State being a perfect condition of government.

As the Vicar of Christ has through St. Peter received the mission to teach and direct all the faithful in the fulfilment of their religious duties arising from their allegiance to Christ, he must be allowed the freedom to reach them and to be reached by them whenever the concerns of their spiritual welfare demand or suggest such mutual communication.

Now the history of the past—and of the present—shows that if the Pope is a subject of any potentate, that freedom to communicate with his spiritual subjects may easily be curtailed or hindered. Napoleon I is an instance of this fact; and if the Pope were at this moment a French subject, President Loubet would probably do to him what he and his immediate predecessors of the Republic have done to the Bishops of France—withdraw the means of living, of teaching, of speaking openly. If it is not so in Italy to-day, it may be easily so to-morrow. There is no safe

and permanent guarantee that could effectually prevent it, if the King so wished it.

It is, therefore, necessary that the Pope as spiritual ruler of Catholics throughout the world should be free from the danger of a despot's ill-will in matters temporal, which would prevent the free exercise of his spiritual rights, and the rights of all his subjects to reach him. This they could not do, for example, if the civil rulers chose to confine him, as they have done from time to time.

From this right to safeguard the free exercise of the spiritual functions of the head of the Universal Church has arisen the claim of *temporal independence*, and if we speak of temporal *power* it is only in this sense. The Pope is safeguarded in the free exercise of his duties as spiritual chief of Christ's flock by being given a free territory, just as the President of the United States is guaranteed perfect freedom from interference of the Governor of the State of Maryland by being assigned a distinct territory (the District of Columbia) which, though within the State, is free from the jurisdiction of its ruler or governor. The Pope did not always need such a safeguard; the need grew with the extension of the Church and the antagonism of princes who sought to gain over the spiritual head to their side to favor their ambitions. They would have coerced him, had they had the means. Constantine, Pepin, Charlemagne, St. Louis of France, Henry of Germany, and others saw this, and hence they provided an independent realm for the Pontiff or defended it from aggression.

That realm being assigned the successors of St. Peter, each had to maintain it as the patrimony intrusted to him by his predecessor, to be handed down to his successor.

Hence neither Pius IX, nor Leo XIII, nor Pius X, could give it up without protest, for it is theirs not to relinquish, but to maintain.

This right of spiritual independence, which makes temporal possession a condition of its safety, is not essential, but it is wise, and just, even as it is wise and just that those who safeguard the interests of our souls should be housed—not in the public market or in the fields in tents, but in houses which they may justly call their own and transmit to their spiritual successors.

If on this subject, which is of living importance at the present, it is permissible to digress somewhat, we may add without exaggeration that the right of territorial possession, which secured protection of the papal independence and free exercise of spiritual power, was the natural and *necessary* outcome of the position which the Sovereign Pontiffs occupied from the time that Christianity had been introduced as the legal religion of the Roman Empire. The Emperor Constantine, A.D. 330, in order to mark the honor in which the Christian religion was henceforth to be held, assigned Rome to the Pope as the centre of spiritual jurisdiction, and transferred the seat of his own government to Constantinople. Thenceforth, the Roman Pontiffs were regarded as being under the special protection of the Roman Emperors, though in no wise dependent upon them for their spiritual jurisdiction. But when, early in the eighth century, Pope Gregory III was being molested by Liutprand, King of the Lombards, who by his aggressive movements interfered with the free exercise of papal jurisdiction in spiritual matters, Charles Martell intervened in behalf of the Pope, and a formal concordat was entered into between the spiritual head of the Church and the Lombard kings to safeguard the rights of the former. All went well until Aistulf, to satisfy his ambitious projects, attacked the city of Rome. Stephen III, who had just ascended the papal throne, appealed in vain for peace, and this being denied, sought help from the Ostroman power, yet without result. Finally, Pepin, King of the Franks, is prevailed upon to undertake the defence of the spiritual independence of the Pope of Rome against the aggressiveness of the temporal rulers of Italy.

Aistulf ignores the demands of Pepin to abandon the attack on Rome, until he is coerced and obliged not only to promise to relinquish henceforth all attempts to molest the Pontiff and his city, but to give up Ravenna and the surrounding territory which he had invaded. To emphasize the plea of just retribution, Pepin assigns this regained territory to the Popes as henceforth theirs, without let or hindrance from Longobard, or Goth, or Byzantine. When the Greek Emperor later on made overtures to have the Exarchate of Ravenna upon favorable terms transferred to the Ostroman rule, since the Pope would be sufficiently protected by

the independent jurisdiction over Rome, the Frankish king replied in these historic terms: "No terms of purchase could persuade him to take away from Blessed Peter the right and gift which he had ceded to him." Thenceforth the home and domain of the Pontiffs of Rome has been known as the "Patrimony of Peter."

It was not merely justly acquired, it was given as a necessity of the situation, to safeguard interests that concern the welfare of all the nations to whom Christ had meant to communicate the blessings of His Kingdom in the universal preaching of His Gospel. It rests upon claims and reasons which at all times outweigh the rights of national aggrandizement or race union. That historians have distorted these claims as though they were based upon the mere desire of earthly wealth and territorial possession ought to be well known to every unbiased student of history.

The "Roman Question," viewed from the standpoint of equity and historical development, makes plain the utter injustice of the Italian claims and shows why the Pontiffs of latter days, rather than allow the breaking of relations that bind them to their flocks, entered upon *concordats* with rulers whose hostility or caprice might easily deprive thousands of their subjects of the rights of conscience, the right to practise a religion which teaches only the highest of civic as well as personal virtues. If France breaks the *Concordat*, it snaps but the slender cord that binds it as a government to respect the rights of French Catholics. And if the Ministry of the French Chamber were to rule in Rome, or if the Italian haters of the Papacy were to take on the reckless mind of M. Combes—who among rulers to-day would protect the Pope? None of the Catholic powers so-called could, it would seem; and the Protestant powers might and could only, in their own interest, if they had to deal with a Papacy that is recognized as an independent government among the nations.

CATHOLIC LAWYERS AND DIVORCE CASES.

We are requested by a reader of THE DOLPHIN to state whether a Catholic lawyer may, acting conscientiously, take up the defence of a divorce case. The question cannot be answered without some preliminary distinctions which will lay bare the

principle involved, and according to which the moral aspect of the action is determined.

A divorce in legal language is a formal declaration, on the part of competent authority, that the mutual obligations entered into by a husband and wife, through their marriage contract, have been suspended.

The competent authority in the case is the parties who made the contract, that is to say, the husband and wife; but their mutual consent to separate must be attested in the same manner in which their marriage contract was originally attested, namely by a witness, who is ordinarily the priest or a civil magistrate, who safeguard the religious and the civil interests of the community respectively.

But the *right* to terminate a contract of marriage by mutual consent is *limited*. It *allows separation* where union becomes an intolerable hardship. It does not include the right of contracting a new marriage before the death of the former husband or wife.

This limitation is indicated by positive Christian law, and in a sense also by natural law, which forbid that parties who have once made a lawful marriage contract, enter new marriage relations during the life of the former spouse. Their position is analogous to that of a bankrupt who is legally freed from the obligations he owes his creditors (because of his inability to meet them), but who is restricted from resuming business with new creditors engaged in the same commerce.

The natural and positive Christian laws which make every marriage contract permanent in its binding force (though they allow a separation of the home or family ties) rest upon the right of a third party over which the married people, once their contract has been recognized or sanctioned, have no control. This right, based on the command of God, is that of a community to protect the members of each individual family in the State, against being wronged by other members of the same commonwealth. Hence the State obtains the right to attest marriages, so that its authority may be invoked against a man or woman who alienates the affections of another's wife or husband; or against parents who neglect their children. If the marriage bond were not accepted as per-

manent, a condition of injustice and crime would result which would throw upon the community the support of injured and abandoned wives, of fatherless waifs, and of brutal derelicts, and induce a state of moral and physical decay which would hinder national progress and prosperity.

For these reasons a divorce or separation (otherwise lawful) obtained with intent of forming a new marriage contract during the life time of the first husband or wife is forbidden. It is a violation of the positive law of God intended for the preservation of society and of the race; hence it applies even to parties who are innocent and who yield to a divorce against their own convictions.

FIRST CONCLUSION.—(*The Principle.*)

Since a person who directly and knowingly coöperates in the making of an unlawful contract commits sin, it follows from what has been said that a lawyer who undertakes to defend a divorce suit, when it is *the avowed purpose* of the party for whom he pleads *to enter another marriage contract*, sins against the Christian law and the interests of society.

To this argument it may be objected that a lawyer is ordinarily at liberty to plead the cause of a criminal. Why may he not plead the cause of a person who wrongly wishes to marry again?

The answer is: Because a lawyer who defends a criminal pleads to save him from punishment; but not with the avowed purpose of opening to him the opportunity of a new and greater crime. In the defence of a divorce case the plea is indeed in the first instance made for freedom; but if it be accompanied by the *expressed intention* of violating God's law as soon as that freedom is obtained, then the plea is a sin and a wrong against society.

SECOND CONCLUSION.—(*The Practical Aspect.*)

The ordinary plea in an application for divorce is some grave injury done to one or other of the parties married, arising either from incompatibility of temperament or from similar causes; and there is usually no reference to the particular intention of the husband or wife, after they have obtained the decree of divorce.

A conscientious lawyer is undoubtedly free to plead for a

divorce in this sense, because a separation is in most such cases the best thing, if not an actual necessity, for the parties concerned and for the community. Distance is a benefit where proximity means strife.

In the second place, the lawyer who accepts a divorce case accepts it usually upon the simple assurance of a desired separation in which the motives of a new marriage are not considered. He has no brief for prophetic conjectures as to what the parties may do with their acquired liberty; and he has no right, without positive evidence, to conclude that they will abuse it.

For a similar reason he need not have any scruple to plead for divorce in the case of parties who had been previously divorced and are living in unlawful marriage; for to undo a harm is better than to tolerate it.

Thus far we have given the lawyer's point of view, restricting the conscience within the legitimate bounds of his profession. There is a

THIRD CONCLUSION.—(*Duty to the Community.*)

A lawyer may, under certain circumstances, be bound to refuse to plead for even such divorces as rouse no suspicion of being unlawful, because the parties are not disposed to abuse their future freedom by marrying again. An act may be lawful, yet not expedient; that is to say, it may not be the best thing to do under given circumstances. With Catholics, moreover, marriage is a sacrament, and the parties who have received that grace are bound to adjust mutual hardships by the virtue of Christian patience, even to the extent of living together under unfavorable circumstances.

Now in this matter of divorce there has grown up a false sentiment, a sense of callousness that obscures the law of God and the claims of the weaker element of the body social. Hence the cry has been raised for a higher standard of family life, and a stricter guard of the bonds that secure it. In view of this every right-minded member of the community has a duty that goes deeper than the negative obligation merely to avoid sin. He is bound to adjust the exercise of his profession to a positive aim for the bettering of public morals, of domestic and civic growth and prosperity.

The lawyer as a professional and as a public man has within his keeping and power a lever of public activity which directly contributes to the elevating of the body social above the evils of the divorce habit. He may set his face against that habit by refusing to plead all cases which do not plainly point to an honorable issue. He may agitate against the facility with which divorces are granted, even when they appear legitimate, just as a man agitates against the evil of drunkenness by pleading for a lessening of the opportunities to obtain intoxicants, even where their sale is legitimate.

Whence we conclude that a lawyer asked to plead a divorce case is justified in accepting the charge only in proportion to the moral benefit which his act will produce both for the individual and for the community. To determine the extent of this benefit he must exercise the discrimination which we have indicated above. This also implies an obligation to respect in a special manner the interests of the injured party, which respect of itself will often deter an honorable lawyer from defending a client whose claims are not clearly on the side of equity.

FOUR FAMILIAR HYMNS, TRANSLATED IN THE ORIGINAL METRES.

In a former number of *THE DOLPHIN* a reader who signed himself "Choir-master," asked, with a view to promote congregational singing: Would it not be a great advantage if the Latin hymns which are sung to a fixed liturgical or traditional chant, were translated into the *same rhythm*, so that the smaller children who do not read Latin could learn to sing them to the melody of the Church, and thus learn their meaning before they learn the Latin text, whilst at the same time they become familiar with the air?

The following versions may be regarded as an effort to carry out the suggestion. At the same time we would recall the fact that a number of translations of the liturgical hymns in corresponding metres have appeared in *THE ECCLESIASTICAL REVIEW* from the pen of the Rev. Dr. H. T. Henry.—EDITOR.

AVE VERUM.

Hail, true Body, truly given
 Of a Virgin to be born:
 Victim for us men, and driven
 On the Rood to hang forlorn;

From whose side the spear had riven
 Flowed the Water and Blood outworn :
 Food of love, foretaste of Heaven !
 Fail us not, our dying morn.

O all-merciful, O very
 Gentle Jesu, Son of Mary ! *Amen.*

ADESTE FIDELES.

O come, ye believers, come with exultation,
 Joyful to Bethlehem, O come with accord !
 King of the Angels is born for our salvation :
 O come, let us adore Him, our Lord, our Lord.

God in His Godhead, Light of Light awaited,
 Womb of a Virgin to man hath restored :
 True God forever, begotten, not created.
 O come, let us adore Him, our Lord, our Lord.

Choirs of all Angels, triumphing, abounding,
 High in the Heavens your music be poured :
Glory to God in the Highest resounding,
 O come, let us adore Him, our Lord, our Lord.

Wherefore to-day receive of us who gather
 Praise, love, and worship as Jesu, the Word,
 New-born, Incarnate, from the Eternal Father !
 O come, let us adore Him, our Lord, our Lord. *Amen.*

AVE MARIS STELLA.

Star at sea that guidest,
 God's fair Mother, hail !
 Virgin thou abidest,
 Gate of Eden's pale.

On that AVE spoken
 Low by Gabriel first,
 Fix our peace unbroken,
 EVA's name reversed.

Loose the captive's fetter ;
 Lend the blinded light ;
 Quell ill things, and better
 Win us, day and night.

Pray, and prove our Mother !
 One will hark to thee,
 Who, born here our Brother,
 Deigned thine own to be.

Maiden like no maiden,
 Keep us, O most mild !
 Of our sins unladen,
 Humble, undefiled.

In a lifelong whiteness
 Safe along the way,
 Till in Jesu's brightness,
 Joy be ours for aye.

To the Sire of Heaven,
 To His Mighty Son,
 To the Spirit be given
 Praise threefold and one. *Amen.*

O SALUTARIS.

Thou, saving Host, that evermore
 So wide hast thrown the heavenly door,
 O now anew our wars begin,
 Give aid without, give power within !

Lord, to Thy Trinal Unity,
 May all eternal glory be,
 And ours Thy boon of deathless day,
 In our own Country far away. *Amen.*

RULES FOR THE CORRECT OBSERVANCE OF THE LITURGICAL
 CHANT IN OUR CHURCHES AND CHAPELS.

I.

Both *Plain Chant* and *Figured Music* are recognized by the Church, provided the compositions harmonize with the accompanying sacred functions and religiously correspond with the meaning of the rite and the liturgical words. The plain chant, as found in the editions of the Roman Missal approved by the S. Congregation of Rites, must be used at the altar ; the figured music *may* be used by the choir.

II.—HIGH MASS.

a. The *celebrant* sings in the proper tone, according to the rank of the festival, all that is prescribed to be sung by the celebrant and the deacon in a solemn Mass, but the Epistle may be sung or recited by a lector (ordained) vested in surplice, who stands in the place which the subdeacon occupies whilst singing the Epistle in a solemn Mass. The celebrant, however, recites it at the same time in a *low* tone of voice. The same rule is to be observed for the Lessons on the Ember days and for the Prophecies on Holy Saturday and on the Vigil of Pentecost, which must be sung *throughout*, and the celebrant can never proceed in the services until the lector has sung or recited the Epistle, or Lesson, or Prophecy. In the absence of a lector the celebrant sings or recites them in a *clear* voice.

b. The *choir* must sing everything that properly belongs to the Mass found—

1. in the *Ordinarium Missae*, viz.: *Kyrie, Gloria, Credo, Sanctus, Agnus Dei*;

2. in the *Graduale*, viz.: Introit, Gradual, Tract, Sequence, Offertory, Communion;

3. the ordinary responses. The *Deo Gratias* after the Epistle and the *Laus tibi, Christe*, after the Gospel are not chanted by the choir, but merely to be *said* by the server of the Mass, as they are wanting in the notation of the parts to be sung by the choir, given in the *Graduale*.

Parts of the *Kyrie, Gloria, Sanctus*, and *Agnus Dei* may be sung alternately with the organ, provided that the verses, not sung, be recited in a *clear* tone whilst the organ is being played. If the use of the organ be allowed, the Offertory and Communion may be recited in a low tone, but they cannot be omitted. It would appear that the same rule may be applied to all the parts enumerated under *b*, 2, if the choir be unable to sing them.

The *Credo* must be sung *throughout*. If time permit, it is allowed after the singing of the Offertory, between the *Benedictus* and the *Pater Noster*, and during the distribution of Holy Communion, to sing *Motets* suitable to the service, but they must be (1) in Latin, and (2) taken from Sacred Scripture, the Breviary or hymns and prayers approved by the Church.

It is unrubrical to repeat the words *Gloria in excelsis Deo* and *Credo in unum Deum* after they have been sung by the celebrant.

The Introit cannot be begun before the celebrant has reached the altar; the *Benedictus* is sung after the Elevation; the Communion cannot be begun until the celebrant has consumed the Precious Blood, and if Holy Communion is distributed, it is sung during the ablutions. During the *Elevation* all singing is strictly forbidden.

III.—REQUIEM MASSES.

The choir must sing *throughout* all the parts that properly belong to the Mass: *Kyrie*, Gradual, Tract, Sequence, *Dies irae*, Offertory, *Sanctus*, *Agnus Dei* and the Communion. The same is to be observed at the Absolution of the Dead with regard to the *Libera me, Domine*, which must not be begun before the celebrant has taken his place at the bier or catafalque.

Note.—In all sacred functions when the choir sings alternately with the organ, the following ought to be sung by the choir:

1. The *first* verse of Canticles and Hymns;
2. Strophes or verses during which the ceremonies prescribe that the ministers kneel;
3. The *Gloria Patri* even when the preceding verse was sung by the choir;
4. The *last* strophe of Hymns. The *Gloria Patri* at the end of the Psalms should be sung more slowly and in a more solemn manner.

IV.—THE ORGAN.

The use of the organ is prohibited at Mass and Vespers when *de tempore*—

1. On the Sundays of Advent, except on the third Sunday (*Gaudete*), or when a feast *Dupl. I classis* falls on the second or fourth Sunday;
2. On the Sundays of Lent, except on the fourth Sunday (*Laetare*), or when a feast *Dupl. I classis* falls on the second or third Sunday;
3. On the ferials of these penitential seasons, except on festivals,¹ in *solemn votive* Masses, on Holy Thursday to the end of

¹ During the Forty Hours' Devotion on the Sundays of Advent (except *Gaudete*) and of Lent (except *Laetare*) and on Ash Wednesday and the first three days of Holy Week the use of the organ is forbidden.

the *Gloria in Excelsis*, and on Holy Saturday after the intonation of the *Gloria in Excelsis* by the celebrant to the end of Mass.

The prohibition of the playing of the organ whilst the celebrant is singing the Preface and *Pater Noster* is implied by the *Cæremoniale Episcoporum*, inasmuch as these parts of the Mass are not enumerated among those at which the use of the organ is permitted.

During the Elevation the quiet and devotional playing of the organ is permitted. Where the custom prevails, the music of the organ may be substituted for the *Deo Gratias* after the *Ite, Missa est*. The organ may be played from the moment the celebrant leaves the sacristy until the chant of the Introit begins; when the celebrant is occupied at the altar and there is nothing to be sung by the choir; from the *Ite, Missa est* until the celebrant has returned to the sacristy.² Whether figured music or the plain chant be used, the organ may be played as accompaniment whilst the choir sings during Requiem Masses, but the play ceases when the singing ceases.

With the exception of the occasions noted in the paragraphs above, the organ may be used at all other liturgical services and sacred functions. During the Blessing with the Blessed Sacrament the organ may be played in a quiet devotional tone.

Note I.—“Figured organ music ought generally to be in accord with the grave, harmonious, and sustained character of that instrument. The instrumental accompaniment ought to support decorously and not drown the chant. In the preludes and interludes the organ, as well as the other instruments, ought always to preserve the sacred character corresponding to the sentiment of the function.”

Note II.—“It is forbidden to improvise *fantasias* upon the organ by any one who is not capable of doing it in a suitable manner—that is, in a way conformable not only to the rules of art but also calculated to inspire piety and recollectedness among the faithful.”

Note III.—The Church regards the Gregorian (plain) chant as truly her own, which is accordingly the only one adopted in the liturgical books of which she approves.

² According to writers, generally.

V.—LANGUAGE.

In solemn strictly liturgical functions, for which the rites and Latin words are prescribed in the *Missal*, the *Breviary*, and the *Ritual*, hymns in any other than the *Latin* language are forbidden. These hymns must be taken from the Sacred Scriptures, from the Breviary, or be hymns and prayers otherwise bearing the approval of the Church.

In a *solemn* or *chanted Mass* hymns, in honor of the Saint or Mystery whose feast is being celebrated, in the *vernacular* are not allowed. To sing hymns in the *vernacular* during the distribution of Holy Communion during the solemn Mass is likewise prohibited.

During Benediction, from the *beginning* of the *Tantum ergo* to the *end of the blessing*, nothing in the *vernacular* may be inserted except the Divine Praises, "Blessed be God," which may be recited immediately after the oration *Deus qui nobis*, or after the blessing.

Before and after a *Missa sollemnis* or *cantata*, during a *Missa privata*, before the Blessed Sacrament exposed, except from the *Tantum ergo* to the end of the Blessing and in all other sacred services, hymns and prayers in the *vernacular* are allowed, except the *Te Deum* and other strictly liturgical prayers. Both hymns and prayers ought to inspire piety and be approved compositions.

Note.—Only those Litanies which have been approved by the Apostolic See may be sung or recited in churches or public oratories, whether the services be *public* or *private*. These Litanies are "Omnium Sanctorum," "SS. Nominis Jesu," "SS. Cordis Jesu," "Lauretanæ B. M. V." (For references to the decrees and laws regulating the above-mentioned rules, *cf.* ECCLESIASTICAL REVIEW, March, 1904, pp. 304–306.)

POSITION OF THE CONGREGATION AT THE CREDO.

Qu. Kindly inform me which is the correct liturgical attitude for the congregation at a low Mass during the *Credo*—standing, kneeling, or sitting?

The matter has been disputed with me, and I should like the opinion of an authority.

Resp. There is a difference of practice in regard to the posture of the faithful during the recitation of the Creed at low Mass, which arises from the fact that the Creed originally was not an integral part of the liturgy, but was gradually introduced in different countries as a public protest on the part of the faithful against the assertions of sectaries, who denied portions of the Apostolic doctrine.

In the Eastern Churches and in Spain, the Nicene (Constantinopolitan) Creed was recited as early as the sixth century. During the two succeeding centuries we find it introduced into the liturgies of France and Germany. It became part of the Roman liturgy in the eleventh century, on occasion of a visit to Rome of the Emperor Henry II of Germany, who desired to give public evidence of his Catholic faith and adhesion to the Roman Church, which latter had never been tainted by heresy. The custom was thenceforth observed by order of Pope Benedict VIII, as part of the liturgy on certain solemn feasts of the year.

When, on these occasions, the people heard the *Credo* intoned, they stood up; but at private Mass, especially when the catechumens ceased to leave the church after the Gospel, the faithful were not called upon to make this solemn profession. Their presence was an act of private devotion, and hence they often remained kneeling when the celebrant recited the Creed *in silence*, that is to say, without calling upon the faithful in the church to make any outward profession of their belief beyond that which their devout presence indicated. The server, too, remained kneeling, according to the ancient manner in use in the Roman Church before the Creed was introduced. In fact, it was the duty of the server to leave the sanctuary in order to close the gates upon the catechumens who went out of the church before the Offertory. This duty of dismissing the catechumens in solemn Mass devolved upon the deacon.

But whilst there is no rule in the liturgy for the attitude of the faithful during the recitation of the Creed in private Mass, it seems more becoming that they should stand, if they can follow the priest at the altar. Why? Because, in the first place, it is the practice observed in the solemn Mass. Secondly, the nature of the act as a profession of faith seems to call for a standing

position. Thirdly, the Creed is to be considered, according to the general view of liturgical writers, as part of the Gospel at which the faithful stand, as if formally to profess their belief in the same. "After the reading of the Gospel," says St. Thomas (III Pt., qu. 83, art. 4), "the Creed is sung, in which the people show that they assent by faith to Christ's doctrine, and they thus manifest their conviction that their faith is the fruit of the teaching of Christ and the Apostles in the Catholic Church."

In an old English work on the duties of the Christian in worship, we find the following query and answer.

"Q. Whether do the people stand or kneel at the Creed?

"A. It importeth not much, whether they stand or kneel. But what posture is most congruous? The Rubrick seems to be for kneeling, for it excepts only the Gospel in private Masses. But Durand affirms (L. 4, c. 25) that all ought to stand; because it is all one with the Gospel, or the principal heads of the Gospel. Certainly there is as much reason for standing at the Creed in the Mass as at *Benedictus*, *Magnificat*, *Nunc dimittis*, as the general custom of the Church, in the Divine Office, teaches us. As also at *Te Deum*, and at *S. Athanasius' Creed*, which are but Chanticles of praise, and as professions of our faith.

"Besides, the Creed is an homage made to God, like to that which Solomon made, when turning his face *he blessed all the Church of Israel, which stood before him*. And it is said there *Solomon stood before the Altar of our Lord, in the sight of the assembly of Israel*, and this as long as he made confession of praise to God: but when he was to make prayer to God, as is after said, *he fastened both knees on the ground*. So the priest, in the name of the whole Church, standing in the presence of God, doth make homage to God, by profession of the faith; whereto the people joining do stand, as ratifying and approving what he doth.

"This posture also shows a promptitude and readiness of the mind to put in execution what is propounded in the Creed; which is mystically commended unto us by St. Paul. *Stand therefore having your loins girded in truth, clothed with the breastplate of justice, and having your feet shod, to the preparation of the Gospel of peace*. That is, stand ye constant in faith, in opposition to all heresies, believing with all integrity, whatsoever the Church propounds unto

you:—let your life correspond thereto by Christian practice, with constancy and firmness of mind, walking before God and man uprightly, according to the Evangelical doctrine.”

FEAST OF THE FIVE JOYS OF THE BLESSED VIRGIN MARY.

Qu. Which are the *five* joys of the Blessed Virgin Mary recognized in the liturgy of the feast celebrated under that name? The ancient Breviary of St. Omer (Picardie) is quoted as having a *Solemnitas Quinque Gaudiorum B. Mariæ V.* Modern devotional books speak, I notice, of “seven joys.”

Resp. In the Cologne *Additio* of Usuard’s Benedictine Martyrology mention is made under May 7th simply of the feast of “the Joys of Mary.” The local mediæval calendars of Cologne and of St. Omer, however, speak explicitly of “*Quinque Gaudia*,” and St. Bonaventure (thirteenth century) in his “*Corona B. M. V.*” enumerates them as follows: *Annuntiatio, Nativitas Christi, Resurrectio, Ascensio, Assumptio.*

Other monastic and cathedral calendars of different countries assign various dates, according to local tradition, and as a rule speak of “*Septem Gaudia*,” corresponding to the Seven Dolors, also celebrated in the liturgy from very early times. St. Thomas of Canterbury is said to have had a particular devotion to the mysteries called the joys of the Blessed Virgin, and to have honored the following incidents as illustrative of them: *Annunciatio, Visitatio ad Elizabeth, Natalitia Christi, Trium Regum Adoratio, Inventio Filii, Resurrectio, Ascensio in Coelos.* These were the earthly joys. The corresponding “*Gaudia coelestia*” were likewise celebrated in the Canterbury Church. A number of liturgical sequences embodying the seven joys are to be found in ancient Roman and Gallican (Noyon) missals. Here is a sample :

*Gaude, Virgo, mater Christi,
Quae per aurem concepisti,
Gabriele nuntio.*

*Gaude, quia Deo plena
Peperisti sine poena
Cum pudoris lilio.*

Gaude, quia oblatio,
Regum quoque devotio
Exhibetur Filio.

Gaude, quia tui Nati,
Quem videbas mortem pati,
Fulget resurrectio.

Gaude, Christo ascendente,
Qui in coelum, te vidente,
Motu fertur proprio.

Gaude, quia Paraclitus
Demissus fuit coelitus
In tuo collegio.

Gaude, quae post Christum scandis,
Et est honor tibi grandis
In coeli palatio.

Ibi fructu ventris tui
Per te nobis detur frui
In perenni gaudio. Amen.

In the the fourteenth and fifteenth centuries we find the feast introduced into many dioceses of France (Amiens, Noyon, etc.), where it is celebrated on August 22d, in Spain on the second Sunday after Easter, and on the following Saturday in most of the South American churches (Quito, Mexico, etc.).

THE OLEANSING OF ALTAR FURNISHINGS.

1. *Removing Stains, and Polishing.*—The simplest manner of removing wax, stearin or tallow from carpets, vestments and linens is to scrape off gently the wax, stearin or tallow, and then to place over the spot a blotting pad on which a hot flat-iron, spoon or knife is pressed. Should several impressions be necessary, care should be taken to select a clean part of the blotting pad at each impression. If stains remain they must be washed out.

2. *Salt of Sorrel or Essential Salt of Lemons (Bincoxalate of Potash)* is used for removing spots, and particularly iron or rust-

marks, from linen. Wine stains are removed most effectually by thorough bleaching.

3. Stains on vestments can be removed successfully only in the laboratory of an experienced chemist, who is familiar with the particular composition of the color and material of the fabric.

4. *Marble* is cleaned (after being free from dust) by washing it with a *weak* solution of hydrochloric acid. Do not use soap; it injures the color of marble.

5. *Alabaster*.—Rub it carefully with shave-grass (*equisetum*) and then with venetian soap and chalk stirred into a paste with water.

6. *Silverware*.—Place oxidized articles for a few minutes in a boiling hot solution of tartar and then rub them with soft leather.

The following polishing powder also gives good results:

Washed pipe-clay	4 parts.
Purified tartar	1 part.

7. *Goldware*.—Apply Paris-red with soft leather and rub it gently.

The following formula has been and still is used by Belgian silversmiths, "Longet's Polishing Powder for Gold Workers:—"

White lead	$4\frac{3}{10}$ parts.
Chalk	$17\frac{1}{10}$ parts.
Alumina	$4\frac{3}{10}$ parts.
Carbonate of magnesia	$1\frac{7}{10}$ parts.
Silica	$2\frac{6}{10}$ parts.
Ferric oxide	$1\frac{7}{10}$ parts.

8. *Brassware* is cleaned by rubbing it with spirits of ammonia and vinegar and then with blotting-paper soaked in spirits of wine.

WOMAN'S RIGHTS AND CHURCH CHOIRS.

"I had a curious encounter with one of your parishioners on the way here," said the Bishop, turning to Fr. Martin, who listened.

"The lady who manages your choir, I believe," continued his Lordship. "She is apparently much exercised over the announcement in the morning papers that Pope Pius is determined to banish women from the organ lofts."

"Oh," said our amiable pastor, as if he felt a little embarrassed. "Mrs. Harris is a student of the classical school not merely in music, but in social art as well. But she manages the organ with great skill and taste; and, what is more, she can manage the singers better than any organist we have ever had. She knows my aversion to sensational music, and has succeeded in making the singing really devotional and solemn, although it cost much argument before she yielded to my preference for 'monotones,' as she calls the old church airs. She is indeed an excellent Catholic, and if there is any fault in her views it must be due to her early associations or her training."

"Indeed, I know her well," said the Bishop. "She was the 'honor pupil' at the Sisters of the *Villa Immaculata* Convent, and on meeting her to-day she recalled to my mind how, nine years ago, when she graduated, I told her that if she was as expert in every womanly virtue as she was in music, the graduation diploma which I handed her on that occasion would serve her as a passport to heaven. Poor child, she was married two years later, and in another year had become a widow. How long has she been here?"

"She came to us only last fall. We had no one at the time to direct our choir. I wanted Father Waldon to organize a boys' chantry, because there was more or less trouble with the singers. We could not get a suitable man, and our experience with Professor Lightening, whom I felt obliged to dismiss, had rather prejudiced me against employing any professional artist in the church. Father Waldon did not feel confident that he could undertake the task of directing the liturgical service, and so we were obliged to accept the offer of Mrs. Harris to play the organ. I have had no fault to find with her management; she keeps the singers under control, and for the rest complies, as I have said, with my own wishes as to the quality of the music to be performed. Now and then she manifests some strange notions about woman's dignity and equality to man, which she claims is determined by superior gifts or education. I believe these views were fostered by her association with an art club to which she belonged for some time after her husband's death, and which she had joined with a view of obtaining work as an illustrator for the magazines;

but the engagement did not prove congenial or sufficiently lucrative, and so she turned to music. I hope to see her take a lead in our Christian Mothers' Sodality some time, although at present I should not quite trust her discretion, owing to her ideas about the new womanhood."

"I understand perfectly well," said the Bishop. "She only needs training. These notions are on the surface, and her good heart and sound faith will eventually assert themselves. She rather amused me by the earnestness of her plea about woman's singing and playing in the church. 'I imagine,' she said, 'with all due respect to the Holy Father, that he does not mean what his interpreters make him say.'—'What then do you think he means?' I queried.—'Why, I should think he simply wishes the introduction of choristers into churches where chancel choirs are possible. That is all quite proper; the choristers serve an excellent purpose for making the liturgical responses and at special offices such as are held during Holy Week; but I cannot think that the Holy Father wants to do away with the gallery, which is part of the body of the church, in which women are permitted, nay exhorted to sing, since congregational singing is advocated.'"

"And what did your Lordship say to such an argument?" asked Father Bernard.

"I endeavored to explain to her that the *location* of the choir was not what constituted the core of the difficulty; but that the new regulation concerned the chant and the singers. The Church had reserved the liturgical portion of its service to clerics who naturally occupied a separate place or gallery; and that in course of time, through what was deemed by some a necessity, that exclusive function of the chanters had been assumed or assigned to others who could intelligently render the liturgical song. Thus women came to sing in the choir. This departure, however, had never been sanctioned by the Church, and it had led since to some abuses in the choice and rendition of the music. In other words the singers had substituted the modern devices of musical concert art for the ancient melodies, and the Holy Father has undertaken to reëstablish the old discipline which confided the liturgical service to chanters constituting part of the sanctuary from which women were of course excluded.—'I do not see why women

should be excluded,' she rejoined. 'We are so vast a majority in any church, and we are fashioned by nature to sing better than most men. Besides, I think, if you will allow me to say it, Bishop, our exclusion is unnatural and out of keeping with the spirit of the age, which the Church usually considers in her reforms. I feel for my sex generally, and like to hear it take its fitting share in this adjunct to the service of God. To be proscribed and evicted, as if we had no right to participate in the divine worship, seems to me a very cruel partiality. The hardship is further accentuated by the fact that women in most cases help liberally in the building of those very churches, in which our Lord is present for all; and we ought to be allowed a share in His praise as a portion of the body of the faithful for whom, after God, all musical adjuncts are as aids. How can it be an aid to hear others render badly what we could do well? Good music is practically impossible without us.'—Thus she went on in her clever way, so that I had hardly any opportunity of expressing my doubts about the correctness of her conclusion. However, when we came near the end of our walk, I bade her listen to me, and then endeavored to sum up the true merits of the Pope's injunction.—'You see, Mrs. Harris, we have no little girls to serve Mass, though they might do it very nicely now and then; we have no ladies preaching in our pulpits, though, as I perceive from the homily you have just given upon the interpretation of the Pontifical Document on Church Music, they often possess excellent qualifications as speakers; we do not have women to give the Mass or Vesper services, although many of them would sing more attractively than most priests. Now, why all this? Simply because Almighty God has limited the offices of the sanctuary to one class of His creatures. And in making this distinction He does not depreciate womanhood any more than He has done so by excluding from such service the Angels. Although our Blessed Lady was endowed with the fulness of grace and the gifts of the Holy Ghost far beyond any of the Apostles, yet she did not enjoy the special prerogatives of the priestly offices. Now, as regards woman in the Church of to-day, her service is indispensable in all that concerns the beauty and usefulness of the Spouse of Christ, except in that one sphere for which the sanctuary and the choir (as its proper

adjunct) have been separated from the beginning, both in the Hebrew synagogue and the Christian church. As part of the congregation, woman's voice joins in chant and prayer; but the choristers are chosen only from among men. And the choir or gallery, wherever it be located, represents the place where the chorister answers to the priest in all the liturgical functions of his office. That is the position of the Church, and the aim of the Sovereign Pontiff goes toward its restoration; and the fact that we have largely forgotten the original use and purpose of church choirs should not blind us to the benefit of returning to a service which God Himself has ordained and marked out in the Old Law. That men and boys perform such service sometimes badly is no reason why they should not perform it at all, or why they should not be urged to do it well. But there are so many things in God's service which man cannot do nearly so well as a woman with a big heart and a docile intelligence, that I shall ask Father Martin to let you do some of these things to vindicate the exceptional honor of your sex.'—With this I left her, and she seemed reconciled, although a trifle thoughtful."

"And what is the service to which you would recommend her, if we succeed in banishing the sex from our choir?" asked Father Martin. "She depends in part for her present support upon the income derived from giving music lessons and playing the organ."

"Why not engage her to teach the boys' choir? She has the knowledge and talent to train the leaders both for the choristers and for congregational singing, and there is no objection to her being at the organ outside the actual liturgical service."

At this point the bell rang to indicate that it was time to hear Confessions. Father Bernard and I went down to the church, whilst Father Martin, who had heard the children in the morning, remained with the Bishop. They had some private matters to discuss, of which I was soon to learn the result. It opened a new world to me. But of this I shall have to speak more in detail in some future chapters of these records of what happened in Father Martin's Library.

(From "*In Father Martin's Library*."—ECCL. REVIEW.)

Criticisms and Notes.

OXFORD AND CAMBRIDGE CONFERENCES. Second series—1900-1901. By Joseph Rickaby, S.J. London: Sands & Co. St. Louis: B. Herder. 1902. Pp. 246.

The high level reached by Father Joseph Rickaby in the first series of his University Conferences is well sustained in its sequel. He shows that he can write not merely philosophically on Moral Philosophy, his favorite subject, but that he can also expound clearly, fully, and convincingly Catholic doctrine in its bearings on modern thought and the myriad forms of educated unbelief that beset the young mind just emerging from the strict tutelage and carefully guarded atmosphere of a Catholic college.

The Catholic undergraduates at Oxford and Cambridge, to whom the lectures, now published in book form, were addressed, cannot complain that any important point was omitted, any strong objection burked, any ingenious piece of special pleading suffered to pass for solid argument, by their Jesuit instructor. His opening lecture on "Catholic and Criminal Statistics" gives the keynote at once of his subsequent matter and his methods. He does not shirk inconvenient facts, nor endeavor to look out on the world through ancient spectacles. He faces squarely his adversary, quoting his actual words, and then proceeds ruthlessly to analyze his argument, and in the process to destroy its force effectually. The Protestant Press Association claims that of the great regiment of thieves, harlots, and drunkards, the majority are Catholics. Now what, asks Father Rickaby, does this prove? Nothing more than that our Lord's parables of the marriage supper, shared by bad and good, of the net cast into the sea gathering fish of every kind, of the cockle and the wheat, have been verified in fact. The Church numbers sinners as well as saints among its members. Catholic criminals are criminals, not because they are Catholics, but because they have practically Protestantized themselves by wilful violation of the Church's law. J. S. Mill's *logic* (I, 451) is brought to bear on the vicious argument that "Romanism is the cause of the crime," because in "an unusual number of instances" there is only "one circumstance in common," viz., religion; whereas, in fact,

there is a "*second* circumstance in common," squalid poverty—far more likely to engender wrong-doing.

The note of modernity, which is characteristic of Father Rickaby's methods, is especially prominent in his choice of subjects for the Oxford undergraduates. We select three by way of illustration: "The Church and Liberal Catholicism;" "Do Catholics lead better lives than other men?" "The meaning of the word 'sectarian.'"

No one at all conversant with the lecturer's writings would accuse him of undue narrowness; and his treatment of a recent burning question, "The Church and Liberalism," leaves little to be desired for breadth, largeness of vision, insight, and charity. He shows the Church to be progressive, in the best sense of the term, and yet stationary—advancing with the times, but never forsaking the old unalterable paths, speaking to each successive age in the language of its peculiar thought without committing itself to any philosophy of men. Every organism that lives, progresses, and adapts itself to its environment. Thus there is a true sense in which from age to age the Church must adapt itself to the age, becoming *all things to all men*. There is that which the Church must always keep, gradually unfolded but not vitally changed; her dogmas, her Sacraments, her essential thought. This line of thought would bear fuller development, and it would not have come amiss if Father Rickaby had quoted a passage, like the following, by a member of the English Province of his own society: "In days," writes Father Tyrrell, S.J., "when all men spoke and thought with Aristotle, the Church refuted heresy in the same language in which it was formulated; if, using the philosophy of the schools, heterodoxy denied that soul was the substantial form of the human body, the Church, using the same language, asserted that it was."¹ And he goes on to show that the Church did not thereby commit herself to any philosophical theory *in itself*, out of all relation to the dogma which she safeguarded by her affirmation.²

Father Rickaby sums up his criticism of Liberal Catholicism, as

¹ *Faith of the Millions*, I, p. 131.

² Cf. a striking passage by Mr. Wilfrid Ward: "A revelation of changeless truth had been made to restless, changeable man, whose media of apprehension were ever altering. No philosophy was revealed; no science was revealed. Yet the Christian message could only be handed on explicitly in terms which included both . . . It was not the divine revelation which changed. It was man with his equipment for its explication and expression who changed."—*Fortnightly Review*, April, 1900.

recently condemned by the English Episcopate, under the three heads of worldliness, prematurity, and disobedience. "The Liberal Catholic, though expecting some day to be carried to his grave to the sound of the chant, *suscipiant te martyres*, is not of the stuff the martyrs are made of. He is eternally compromising, rearranging, adjusting, accommodating, giving away the properties of the faith." He cites Newman on the early heretics³ (the Gnostics, Monamists, Novatians, and Manicheans) in illustration of his second point—perhaps not altogether appositely, since he is constrained to deny that Liberal Catholics are heretics (p. 98)—and concludes by condemning the tone of Liberal Catholicism for its unconstitutionalism, not indeed amounting to "formal disobedience," but yet opposed to the "monarchical and aristocratic" form of Church government instituted by Christ.

In the discourse on "Do Catholics lead better lives than others?" the author confesses that he has no sufficient answer to his own question. In that case, it may be objected, why waste time in discussing a subject so unprofitable? Father Rickaby, nevertheless, justifies his action by analyzing the term "goodness" of Catholics and Protestants, and therein lies a deep lesson which calls for distinction in our judgments of others. *Natural* goodness, such as is portrayed in *Tom Brown's School Days*, with its element of courage, honesty, truthfulness, kindness, sobriety, faithfulness, may be found in its highest forms among the citizens of the world; *supernatural* goodness, founded on "faith in God as revealed in Christ and His Church," and consisting besides of "hope in God and predominant desire eternally to possess Him," belongs, at its best, to the Catholic alone. The canonized saint is the highest model of supernatural virtue; in him the natural virtues are "all taken up and supernaturalized."

In discussing the force of the word "sectarian," Father Rickaby disclaims the application to the Catholic Church. It is derived from the latin *secta* (*sequor*) "a following," and means "a school of thought," e.g., Stoic or Epicurean. Now the Church was never a school of thought among other schools, but a *universal* kingdom; "she was not a side-stream, but the main river." Yet she is dubbed "sectarian" by two classes of her foes—the indifferent and the intolerant. The one has graven for itself two new tables of the law: "Seek pleasure" and "You must somehow get money;" the other carries its anti-sectarian prejudice to a white heat of fury akin to that foretold by the Apostle in the "last days" (II Tim. 3: 1). The preacher

³ *Development*, Ch. VIII, §1; cf. *Apologia*, pp. 257-9.

presses home the practical lesson to cultivate a steady faith able to resist all the assaults of the unbeliever.

Another striking discourse is on the ever-interesting topic of Newman's conversion—that fateful event which, in Disraeli's words, gave the Church of England a blow from which it still reels. The sketch of the great Oratorian's career is short but full; his mental attitude to Catholicism before and after his conversion, and to that false Liberalism which he confesses in his old age he had been combating all his life, is fittingly allowed to manifest itself in lengthy extracts from his works; and the singular charm of his character is well and sympathetically drawn out.

The last eight conferences delivered at Cambridge are hardly so interesting to the general reader as the foregoing ones. They are more of the nature of moral lectures for seminarists as a preparation for the study of moral theology than of instructions to undergraduates. The conference on "Canon Law in its application to Laymen" might, in particular, have been omitted. But the book as a whole is a valuable contribution to Catholic literature, and we wish it a wide circulation.

OXFORD CONFERENCES ON PRAYER. (Michaelmas Term, 1902). By Fr. Vincent McNabb, O.P. St. Louis, Mo.: B. Herder; (London: Kegan Paul, Trench, Trübner & Co.) Pp. 182.

Father McNabb's fine power of analysis is already known to most of our readers, from his frequent contributions to *THE ECCLESIASTICAL REVIEW* and *THE DOLPHIN*. In his *Conferences on Prayer* he does not confine himself to a study of the phases and psychology of devotional expression, but aims at inculcating practical lessons regarding the art of praying rightly and making the results of prayer tell upon the life of the individual. "I should be doing myself and you an ill turn, if at the end of the Conferences you knew whatever concerned prayer, yet did not know better how to pray." It is an old axiom among spiritual writers that he who knows how to pray well knows also how to live well; and there are few prayers recorded in the *S. Scriptures* of the Old and New Testaments which do not make plain the fact that a prayer which does not aim at reformation of life is an incomplete and half-hearted utterance of conscious misery.

To the student of the College or University this knowledge of prayer is therefore—if indeed we rightly appreciate the purpose of all higher education—an essential part of the curriculum of studies. This fact

alone should dispose of the shallow assumption that there can ever be a correct system of education which does not pay due attention to disciplining the student in prayer. Of course an insistence on devotional exercises which has nothing but mechanical force or routine to support them is destructive of real piety. And Father McNabb gives us light in his conferences to avoid such mechanical training which leaves the soul's instincts within low domains. "We are looking forward to your becoming in God's day the men of thought and action who are to champion Catholic interests. No seeming humility will divorce you from your responsibilities. From the university of letters you will pass into the higher university of life. . . . If you are to be men of work and worth, you must be men of principle, that is, you must not merely act upon principles, but you must know the principles upon which you act." Now these principles are enunciated as well as enforced and strengthened by the habit of prayer, which itself is a fundamental factor in the formation of character. From this standpoint our author enters into a study of prayer—its nature, its divisions, its theology, its psychology, the characteristics of vocal and mental prayer, liturgical prayer, the prayer of Christ, and, finally, the hindrances to prayer.

A SHORT CUT TO HAPPINESS. By the author of "The Catholic Church from Within," With a preface by the Rev. B. W. Maturin, St. Louis, Mo.; B. Herder. (London: Sands & Co.) 1904. Pp. 108.

The first impression likely to be made by the above title is that the book is intended to be a guide for souls outside the Church who are harassed with religious doubt, and whom the author would by argument or persuasion lead into the true fold of Christ where alone the Beatitudes are fully understood. But the actual purpose of the volume is rather to awaken those who profess the Catholic faith to a deepening impression of the mysterious power of that spirit of self-denial which transforms all things under God's beneficent economy into means of making happy. With this object in view the reader is induced to reflect upon the meaning of the struggle that is perpetually going on in a heart illumined by the truth between what is and what ought to be. The marks of our weakness are pointed out in the tracings of self-worship; the method of cultivating liberty of spirit, a true understanding of the virtue of patience, and the hidden joys that are reached through sacrifice for the love of God—these are the themes on which the author dwells, and that in a somewhat new fashion

adapted to the habits of modern thought and expression. Quotations and metaphors taken from writers like Carlyle, Meredith, Montaigne, from the domain of physical science, of the fine arts, and of practical industries, are deftly interwoven in the six brief meditations which mark the passage of this *Short Cut to Happiness*. Father Maturin in his preface explains the seeming paradox which states that happiness and suffering may be ranged in the same order of things; he demonstrates that the practice of self-denial in order to attain happiness is not merely a refined form of selfishness but also a legitimate aim of the charity by which the human soul is destined to attain and enjoy its perfection.

IN FIFTY YEARS. By Madame Belloc. St. Louis, Mo.: B. Herder. (London: Sands & Co.) Pp. 61. 1904.

A slender sheaf of song or rather a bouquet in which stalks of golden grain droop their heads into a lap of modest violets, with just a rose and lily here and there enriching the color and blending the fragrance. Those who have read that delightful record of memories, *The Flowing Tide*, will be grateful to the appreciative American friend who persuaded the gifted authoress to preserve these fruits and flowers of verse. Of the poems some are local and happily reflect the color of the environment. Others tell of life's mysteries and offer answers more surely seen by the poet's intuition than revealed to the microscopical analyst. All are essentially spiritual, echoing now the thought, now the feeling and aspiration of the God-seeking soul. To one who is groping, if haply he may find, this closing strain of *Voluntaries* will not fail of a response:

Lord! if on earth Thou hast a Church,
And dost with fulness dwell therein,
Let me not wander past the porch
And dwell forlorn in outer sin.
But whether it be straitly built
Or, wide as all the world, embrace
Each soul that hates Thy hated guilt,
And watches for Thy quickening grace;—

Wherever Thine appointed fold
Doth like the gates of Morning stand,
And, flinging back its bars of gold,
Show glimpses of the heavenly land,—
Oh! thither guide my wandering feet,
And grant me sight and keep me strong
That, wrapt in Thy communion sweet,
I fail not from Thy saints among.

As a revelation of inner moods the following lines will appeal to the thoughtful reader :

A moment hear we symphonies of Heaven
 Then darkness steals upon us and we seem
 As though our hearts had fired at some unstable dream.
 Again the stern and soulless laws of nature drag
 Us unrelenting, crushing those who lag ;
 We hear no spherul hymns : the subtle soul
 Which works or sobs around us flies our coarse control ;
 The oratorio of the waves is dumb,
 Nor from the sighing groves do any voices come.

But then return the

Glorious days when we seem knit
 To some great Heart, whose loving beat is round,
 Above, below us, and the waves reply,
 And the winds whisper when they catch the sound,
 We walk as gods ; a power is in our eyes,
 Constraining others ; and a finer flow,
 A deeper meaning in our utterance lies,
 A grander breadth of purpose on our brow."

Other lines there are, not a few, especially in *Mysteries* and *Things Unseen*, which tempt to quotation. But we leave the reader to find them in their setting. Let us add that the neat booklet in white is one which might advantageously take the place of the pretentious tome in vermillion and spangles that marks the triumphs of Commencement Day.

Recent Popular Books.

The purpose of the RECENT POPULAR BOOKS department is to give information to Catholic readers regarding the scope and character of new books likely to attract attention. While we deem it our duty to point out whatever is of an unhealthy tone or tendency in current fashionable literature and thus to guard the Catholic reader against it, we do not wish to be understood as recommending books which may be *characterized* by us without protest or criticism inasmuch as they maintain a neutral attitude toward faith and morals. It will be sufficient for consistent Catholics to know that certain books serve no better special purpose than to pass time, and that, however interestingly they may be written, or however much appreciated by a worldly-minded society, they are best known, not by being read, but through a brief unbiased notice of their contents and aim. Books that are elevating and helpful in the education of mind and heart, even when not written by authors professedly Catholic, will receive special and favorable criticism in our department of CRITICISMS AND NOTES. Popular works from Catholic pens are, *as a rule*, sufficiently discussed in our periodicals to dispense THE DOLPHIN from anything beyond a notice of them, since it should be understood that Catholics will acquire such books for their libraries.

Addresses and Presidential Messages of Theodore Roosevelt: *Putnam. \$1.50.*

This volume is intended to take the place of the old-fashioned biography of a presidential candidate by showing what the President thinks and how he expresses himself, instead of recording another man's opinion of his thoughts and words. Thirty-nine speeches delivered during the last two years before audiences of varied character, and a group of much misquoted letters precede the messages.

Anna the Adventuress: E. Phillips Oppenheim. *Little. \$1.50.*

Two sisters, one virtuous and Bohemian, the other reckless and apparently vicious, resemble one another so strongly that when the latter adopts the name of the former and marries a sober, elderly baronet it is possible for the victim of the fraud to save herself

from starvation by taking the place of the latter in a concert hall. After many complications, the story ends by giving fame and happy love to the good girl, and happy love and escape from the consequences of her sins to the wicked sister, which is both bad art and a bad moral.

Bred in the Bone: Thomas Nelson Page. *Scribner. \$1.50.*

Seven stories chiefly devoted to Southern life, and all well written. The author thoroughly knows the South and its people, especially the finer types, and describes them with masterly ease.

By Snare of Love: Arthur W. Marchmont. *Stokes. \$1.50.*

An American millionaire who attempts to develop and civilize a Turkish province wins the favor of the Sultan but is ensnared by a conspiring Greek girl and put in the power of certain counter-con-

spirators who poison him with powdered glass. His partner, an Englishman, tells the story, inserting many superfluous conversations, describing the internal politics of Turkey as they are painted by trustworthy travellers, giving especial attention to prisons, and making an Arabian Nights tale of his relations with the Sultan.

Captured by the Navajos: Chas. N. Curtis. *Harper*. \$1.50.

Boys serving in the regular army in a nondescript fashion are the heroes, and the Navajos are described with some particularity, but hardly with the enthusiasm really due to their achievements in weaving and in agriculture. The book is entirely devoid of the dime novel quality and it will not be necessary to correct any impression received from it.

College Training and the Business Man: Charles W. Thwing. *Appleton*. \$1.00.

The author has brought together the opinions of men engaged in all the chief departments of business as to the comparative value to them of the college-bred man and the graduate of the high and grammar schools and finds them, almost without exception, in favor of the better educated man: the two or three dissenters express themselves so crudely as to cast doubt upon their ability to value an education properly, and the author employs words and phrases which in a Catholic college would be corrected in an undergraduate's theme, and he is

President of the Western Reserve University.

Descent of Man: Edith Wharton. *Scribner*. \$1.50.

Nine stories written in fastidiously chosen words carefully arranged in striking phrases, and treating themes of some ethical value. They are not intended for very young readers, and two of them touch upon topics not commonly presented for their consideration.

Effendi: Florence Brooks Whitehouse. *Little*. \$1.50.

The effendi is a boy of Greek-American parentage who, with his little sister, is captured at Khar-toum and reared in a Mohammedan household, he as a soldier, she as a spy on the English. An American cousin coming to Egypt encounters the effendi who, feeling an attraction towards her really based on her resemblance to his mother, loves her. His sister, meanwhile, tries to ensnare the cousin's lover, an English officer. The kinship is revealed in the end, but the effendi is assassinated before he can escape. The sister, more fortunate, goes away with an American who loves her. A slight affectation occasionally mars the style, but the book is better than the average.

Evelyn Byrd: George Cary Eggleston. *Lothrop*. \$1.50.

The heroine is a high-tempered child whose resentment of her mother's second marriage makes an enemy of her step-father. She escapes from him and is virtually adopted by the wife of a

Confederate officer, a wise, good woman, and the war of the rebellion makes the back-ground of her love story, which is pretty and very well written.

Extracts from Adam's Diary:
Mark Twain. *Harper*. \$1.00.

The humor of these "extracts" occasionally borders on coarseness and Adam's ability to record his thoughts is the only detail in which he stands above the scientific theory of prehistoric man. By omitting the essentials of the Scriptural story the author avoids blatant irreverence, but his fun has an unpleasant flavor in spite of him.

Felice Constant: Wm. C. Sprague.
Stokes. \$1.50.

The anachronisms and historical inaccuracies in this story of Detroit in the Revolutionary war are amazing, but its most grievous faults are that its characters perform upon a stage rather than live, and that soldiers tolerate spies with most unmilitary amiability.

Four Roads to Paradise: Maud Wilder Goodwin. *Scribner*.
\$1.50.

Nominally this is the love story of a young widow, who having made a mercenary marriage and survived her husband and father-in-law, finds herself a rich woman unless she marries. The reader sees her grow in grace by responsibility and enter into real happiness, but he also watches the death of a soul once filled with the highest spiritual ambition, and

also the bitter penitence of one who neglects his obligations as a father in his devotion to science. The story is both well written and well planned.

Getting Acquainted with the Trees: Horace McFarland.
Outlook. \$1.75 net.

Admirable photographs of many sizes, taken at many seasons, and pictures in tint printed literally on the text form the illustrations for unscientific but pleasant gossip of trees, their leaves, and flowers and fruit.

Grafters: Francis Lynde. *Bobbs*.
\$1.50.

A story in which the honest politicians and business men of a State having a corrupt governor take the law into their own hands, and without giving the offenders any safe legal ground for action, utterly defeat their schemes. The talk is especially good and the only flaw in the book is a rather theatrical woman who plays the part of the hero's Egeria, always keeping an eye on the possibility of becoming his wife.

Greater America: Archibald R. Colquhoun. *Harper*. \$2.50.

The English author expounds his views as to the duty of the United States, affectionately styled "she," toward the commonwealth and toward the possessions beyond the seas. His grasp of his subject is firm in spite of his little eccentricity, and the work deserves thoughtful perusal, always accompanied by remembrance of his nationality.

Guide to the Birds of New England: Ralph Hoffmann.
Houghton. \$1.50 net.

Four full-page pictures by Mr. Fuertes, a life zone map, and ninety-five text pictures of birds' heads and breasts illustrate this book. Scientific names and dimensions accompany all the descriptions, and careful comment points out the distinguishing marks of each species. Keys for each season, arranged by color, specify the position in which each bird will probably be found. The book is meant for amateurs, and may be used by intelligent children.

Inventions of the Idiot: John Kendrick Bangs. *Harper.*
\$1.25.

Breakfast table conversations in which the abundant common sense is spoiled by discourtesy and by unsuccessful efforts to make jokes.

Island Garden: Celia Thaxter.
Houghton. \$1.25.

A reprint of a book written some forty years ago and describing the author's own garden on Appledore Island and her ways of cultivating it. She is extravagant in her requirements as to time, but her plans do not require much money for fulfilment.

Japan, the Place and the People:
G. W. Browne. *Estes.* \$2.50.

Beautiful colored full-page pictures and a large number of small illustrations in black and white accompany a succinct history of the Empire and a geograph-

ical description. It makes no pretence at completeness, but answers very well as a hand-book for the newspaper reader.

Jessica Letters: Anonymous.
Putnam. \$1.50.

Jessica's letters to Philip are for the most part silly, especially in the attempted cleverness of their thrusts at her father's religion; Philip's letters, although he professes to have outgrown Christianity, make a very just estimate of the fashionable alms-giving in settlements, the aid bestowed upon the undeserving, the acceptance of the theory that the alms-giver is exempt from Christian practice, and the fashion of spending so much money on giving a uniform undeserved little learning to mediocrity that none is left for the encouragement of genius.

Later Adventures of Wee MacGregor: J. J. Bell. *Harper.*
\$1.25.

The young hero is rather more spoiled than in the first volume of his biography, and no more agreeable because his contemporaries are now the victims of his selfishness, without affording any relief to his parents.

Letters from England, 1846-1849: Mrs. George Bancroft.
Scribner. \$1.50 net.

These letters introduce the reader to the best English society of the time, showing how it appeared to a woman accustomed to the best American society. A large number of admirable portraits from paintings and daguerreotypes illustrate the book.

Little Mitchell: Margaret W. Morley. *McClurg.* \$1.50.

The life of a Mitchell mountain squirrel related with great circumlocution and careful sentiment. Its moral is good; its literary influence tends to produce unwholesome toleration of verbosity. [Six to ten years.]

Memoirs of a Baby: Josephine Daskam. *Harper.* \$1.50.

The baby's story is related with humorous appreciation of the errors of the genial young father and mother, and of the determined strife between the nurse and the father's aunt, a woman who believes all the papers and lectures which she hears read at women's clubs, and reads all the "child story" books, without understanding any. Common sense is cloaked by the humor of the book, and it is illustrated by excellent pictures.

Methods of Industrial Peace: Nicholas Paine Gilman. *Houghton.* \$1.60 net.

The author's ideal of peace is the bestowal of everything upon the laborer for which it may seem good to him to ask, but his description of the various methods by which this end has been gained or sought is very full. His account of results is not so good, and in some cases would be emphatically disputed by property-holders and governments.

Modern Arms and a Feudal Throne: T. Milner Harrison. *Fenno.* \$1.50.

A foundering ship carries the chief characters to the centre of

the earth without drowning them, and they immediately take part in the struggle between its Spanish and English inhabitants, the descendants of mariners and gentlefolk wrecked in the sixteenth and seventeenth centuries. Their modern arms bring about an English triumph, but unluckily the narrator returns to the surface of the earth and the tale ends. It is very long and its author's denunciations of the underground Spanish Inquisition are very funny, although written in deep solemnity.

Mystery of Miriam: J. Wesley Johnston. *Turner.* \$1.50.

The hero, an excellent young business man, marries the beautiful daughter of a capitalist, lives happily with her until her early death. He is then drawn into a marriage with an unworthy woman and afterwards meets a girl exactly resembling his first wife and of exactly the same age. The second marriage is found to be illegal and he marries the third lady. The resemblance is the mystery, and no solution of it is offered.

Napoleon: Theodore A. Dodge. *Houghton.* 2 vols. \$8.00 net.

These volumes form part of the author's "Great Captains," an elaborate history of the art of war, and they cover the period from the beginning of the wars of the Revolution to Tilsit. The hero's personal and political history does not enter into these pages except when it influences his military conduct and it is his strategy rather than his battles upon which the author dwells. A

multitude of portraits and of figures of arms and of armed and uniformed soldiers are scattered through the text; a photogravure portrait is in each volume.

New Hampshire: F. B. Sanborn.
Houghton. \$1.10 net.

A history in which the New England Puritan is treated with very small reverence, and sometimes flatly accused of untruthfulness. It is written with a view to showing the processes by which New Hampshire freed herself from control of many kinds, and the history is brought down to the present time. The account of slavery in New England is just, and the author's sense of humor enlivens the entire book. He seems to overlook the former position of the Catholic in New Hampshire.

North Star: M. E. Henry-Ruffin.
Little. \$1.50.

King Olaf of Norway is the hero, and his story is agreeably told with an occasional lapse in nomenclature, but a point especially interesting to Irish readers is the emphasis laid by the author upon the peaceful Christianization of Ireland, and upon the work done in Europe by Irish priests and Irish emigrants. The exiled Irish maiden who lives according to her Irish ideals is a new figure in fiction drawn from the sagas.

Pamela Congreve: F. Aymar
Matthews. *Dodd.* \$1.50.

This novel seems to be written around a play, and abounds in extravagances barely tolerable

on the stage. The heroine is a poor girl who becomes a great actress and marries a Duke in spite of the machinations of a superlatively wicked Earl.

Panchronicon: Harold Steele
Mackaye. *Scribner.* \$1.50.

Thanks to an extraordinary machine, three twentieth century Yankees return to the time of Queen Elizabeth, and astonish her and her court with modern inventions. The scenes in England are amusing, but the scientific theories are not in the least degree plausible, and the dialect includes many Southern peculiarities. Haste is everywhere evident and spoils what might have been a masterpiece.

Port Argent: Arthur Colton.
Holt. \$1.50.

The history of a Western town with the inevitable boss presented in an almost harmless type, but hated and denounced by a fanatic preacher, whose diatribes lead his only brother living in the town unknown to him, to the commission of two murders. The other characters suffer somewhat as a consequence of his foolishness, but outlive it and are left happy. The merit of the book is its restraint in the matter of the boss.

Republican Party, 1854-1904:
Francis Curtis. *Putnam.* 2
vols. \$5.00.

A brief history of the development of the Republican party from the anti-slavery germ, introduces accounts of the presidential

elections, and of the accomplished work of each administration. The popular and electoral votes are given and also the platforms, and the history of the last eight years is related with some minuteness; and current issues are stated as they appear to Republicans. The President, Mr. Frye and Mr. Cannon contribute introductions, and portraits of Mr. Lincoln and of the President serve as frontispieces.

Roof and Meadow: Dallas Lore Sharp. *Century*. \$1.50.

Birds and a few small animals are Mr. Dallas's subject, but it is his roof-observations that are especially valuable, because this field is open to city dwellers.

Rulers of Kings: Gertrude Ather-ton. *Harper*. \$1.50.

An American millionaire is represented as compelling the present Emperor of Austria to allow a chimerical archduchess to marry the millionaire's son, a gentleman who converses on terms of equality with the German Emperor, and, by force of having invented irresistible weapons of war, drives that wilful monarch like a well-broken pony. The fantasy is well written and imagined in detail.

Silent Places: Stewart Edward White. *McClure*. \$1.50.

The story of two men sent out by the Hudson Bay Company to hasten through the polar regions and find an Indian poacher much desired to serve as an example to

his tribe. The tricks by which the hunters conceal their aim, the devices by which they pursue it are interesting, but the story of their suffering is too painful to be agreeable reading.

Steps of Honor: Basil King. *Harper*. \$1.50.

An excellent story of Harvard University, relating the fall and rise of a young instructor who without deliberate intention lapsed into plagiarism, had not courage to abandon his theft when he discovered it, and denied it again and again only to be proved guilty. His final confession to the one person who believed him innocent is his first upward step, and in the end he makes a place and work for himself. An old professor and his wife are more interesting because more novel than the conventional modern figures of the story.

Stolen Emperor: Mrs. Hugh Fraser. *Dodd*. \$1.50.

A Japanese nobleman desirous of restoring a deposed emperor steals the actually reigning monarch, a mere baby, and his mother. The splendid loyalty by which the child comes to his own again is fittingly described. The author adheres strictly to truth in her account of Japanese customs and feelings.

Test: Mary Tappan Wright. *Scribner*. \$1.50.

The heroine is deserted on the eve of her marriage-day by her lover, who, while intoxicated, is lured into marriage by another woman. It soon appears that the

heroine has sinned, whereupon all the agreeable personages in the book flock to console her, and she assumes and maintains an attitude of superiority to the end which is happy for her. The author's ingenuity is not equal to the task of making this chain of events seem anything but abnormal and immoral.

Villa Claudia: J. A. Mitchell.
Life. \$1.50.

A tale in which the type desiring pleasure and the type desiring virtue work out their destiny in a novel way. The scene is a village in Tivoli, once the place of certain banquets conducted by Horace, full of ancient memories and concealing a terrible mystery. It is written with much elegance and illustrated with great originality.

Watchers of the Trails: Charles G. D. Roberts. *Page.*

Stories of wild creatures who either for prey or for protection, watch the paths in the forest or

by the stream. The bear, the otter, the lynx, domestic animals escaped from enclosure, are among them, but none of them is so terrible in its ferocity as the dragon fly and its larva. The volume is illustrated by Mr. Charles Bull and handsomely bound.

Woman with the Fan: Robert Hichens. *Stokes.* \$1.50.

The heroine, a beautiful woman with an exquisite voice, loses her beauty by an accident, and, as she has expected, loses her husband's love with it. Unable to bear the pain of being a disgusting object to every one, she attempts to commit suicide but is prevented by a former lover, who begs that she will live and help him to redeem himself from the abyss of drunkenness into which he has fallen. The proportion of immoral to moral persons in the story is about ten to one, and all interest in the problem presented is removed by a false stroke in the closing chapter.

Literary Chat.

The *Tablet* (London), commenting upon the work of Mrs. Shapcote, in THE DOLPHIN, suggests the propriety of its eventually being issued as a companion volume to *Mary, the Perfect Woman*, published, a year ago, by the Manresa Press (Roehampton). It was precisely for the purpose of emphasizing the connection between the two works that we chose for our cover-title in the May number the above caption. The proper designation of the series now printing in THE DOLPHIN is *Mary, the Mother of Jesus*. Under this title are included two distinct phases of our Lady's place in creation, which will be duly marked in the course of the publication. The first of these, an outline of which was given in the prefatory note, deals with our Lady's position toward mankind through her union with the God-Man. The second part forms a study of our Lady's activities in the Church Militant, presenting her to us as co-worker with her Divine Son in the redemption and sanctifica-

tion of souls. Hence the first part will be hereafter entitled *Mary and Mankind*, to distinguish it from the part following, *Mary and the Church Militant*.

Mrs. Shapcote (through an oversight we spoke of her, in our last article, as Miss Shapcote) has written some excellent verse. One of the most remarkable features of the epic, "Mary, the Perfect Woman," is that there is but one single rhyme throughout, consisting of over five thousand verses. This alone would have condemned it, in the eye of the critic, as overtempting the reader's patience by the ever-recurring monotone. Yet, like the hundred and seventy repetitions of the idea, "Thy Law, O Lord," in the hundred and seventy verses of Psalm 118, one would hardly notice the peculiarity, if the eye, glancing over the page, did not help the betrayal. Her work for many years has been in comparative solitude at Beaumont, and in a quiet, little village on the Rhine, appropriately called Winkel (nook), where faith and virtue still breathe the pristine perfume among a simple-minded people. Mrs. Shapcote is nearing fourscore years, yet keeps her heart still young, and her pen remarkably busy. She is the mother of the Very Rev. Laurence Shapcote, Provincial of the English Dominicans, residing at Newcastle-on-Tyne, but at present in Rome for the meeting of his Chapter.

Messrs. Duffy & Co. (Dublin) are preparing for the new school year a class-book of Literature for Catholic schools.

The Jesuit Fathers some years ago started a Free Publication Society for the Blind. The immediate object was to provide literature for the Catholic inmates of institutes for the blind who were entirely dependent upon books issued under Protestant auspices and which were not always free from sectarian note. The various library catalogues and lists of works in raised letter type contain no Catholic books except a partial edition of *The Following of Christ*, by Thomas à Kempis. Father Stadelman, S.J., has, with the aid of some public-spirited Catholics of New York, succeeded in establishing a printing plant and prepared an excellent selection of volumes printed in the Point System, many of which have found their way into the public libraries throughout the States, as well as into the institutes for the blind at Boston, Janesville, Wis., Batavia, N. Y., and Columbus, O. The latest addition to these works, which include *Consoling Thoughts*, by St. Francis de Sales, Wiseman's *Fabiola*, Lady Herbert's *Wayside Tales*, a number of Father Faber's and similar standard specimens of Catholic literature, is a selection from Father Sheehan's *Under the Cedars and the Stars*.

The last volume of the "Gateway Series" of English Letters for the use of classes, contains the Speech of Edmund Burke upon Conciliation with the American Colonies in 1775, and is a good specimen of what such books ought to be. The general editor, Henry Van Dyke, has somewhat departed from the beaten track, no less in his choice of subjects than in the form of suggested treatment by the writers he chooses for the work. The volumes which we have seen, including Carlyle's *Essay on Burns*, George Eliot's *Silas Marner*, and one of the Shakespearean plays, appear to leave little to be desired in the way of giving the student a just estimate of their excellence with a view of imitating their literary workmanship. (American Book Company.)

A catalogue of Catholic fiction, history, etc., with annotations, has been prepared by the Jesuit Fathers of Canisius College, Buffalo, with a view of aiding librarians and readers in the choice of works suitable to different classes. The edition is in press, but limited to four thousand, which ought to be exhausted in a week.

In another part of THE DOLPHIN we publish some new translations of Catholic hymns in the same rhythm as the originals. Readers familiar with the subject of hymnodic version will remember the splendid renderings of Catholic liturgical hymns by Caswall, Neale, Newman, and others, not forgetting those by Campbell and Wackerbath in Mr. Orby Shipley's *Annus Sanctus*. Will not some one—Dr. Henry or Miss Guiney—with the sensitive appreciation of such values, collect these translations into a single treasury, whence the lay breviary may draw for the delectation of the devout lover of our liturgy?

Fr. Marshall Boorman, S.J., has published, under the title *Indictment of Socialism*, a lecture given before the faculty and students of the State University of Nebraska. (B. Herder.)

The Pustets have republished the English version of P. Schmoeger's *Life of Anne Catharine Emmerich*. Somehow there has been a certain distrust among popular critics regarding the life and writings of this remarkably gifted and saintly woman; yet there is no valid reason to doubt the sources of her extraordinary light, and the thoroughly edifying character of her history. As to Clement von Brentano, to whom we owe in the main the preservation of the records of divine favors accorded her, it is easy to estimate rightly his enthusiasm without questioning his veracity and the objective value of his account.

The *Herold des Glaubens* (St. Louis, Mo.) has issued a handy *Catholic Guide for the World's Fair, 1904*. It contains not only the most desirable information about the Exhibition, together with hints as to the best manner of enjoying it, but gives a good list of all the Catholic institutions, churches, convents, schools, societies, etc., an acquaintance with which is likely to prove both attractive and helpful to the average traveller interested in the growth of Catholicity.

The Washbournes of London (Benziger Bros., N. Y.) publish an historical sketch of Antwerp, which quaint and interesting city dates its foundation (so, at least, tradition says) back to the days of Brabo, lieutenant of Julius Cæsar. It is a book for our library, for Wilfrid Robinson, the author, makes his narrative singularly attractive to Catholic minds, as indeed is meet when we remember the glories of its literature and art,—Plantin, the gentle, big-hearted printer, prince of all the race of publishers in his day; and the Bollandists; and the guild of St. Luke, with Metsys and Rubens as leaders of the galaxy of painters, goldsmiths, wood-carvers, embroiderers, enamel-workers, and glass-stainers, who enjoyed the patronage of Charles V and others no less royal in disposition and munificence, and who in true altruistic fashion devoted their genius in every first instance to the greater glory of God.

Messrs. Methuen & Co. (London) have just issued a small volume *Velasquez*, part of the artists' series. This series contains also separate treatises on Roman Art,

Our Lady in Art, Miniatures, etc., under the general title "Little Books on Art." The same firm has in press an account of the English monasteries by Dom Gasquet, which promises to be of permanent value as a contribution to the history of Western civilization through the establishment of Christianity under the Benedictine mission.

Is it ignorance or carelessness which makes the *Ave Maria* (May 21) advertise *Les Trois Mousquetaires* of Dumas as a useful adjunct of a French course for its readers? The novels of Dumas are on the Index of Forbidden Books; but even if they were not so stigmatized as hurtful to the morals of the young, we have a right to expect from the good judgment of Catholic educators that they frown down the insinuation of immorality for which such works are notorious, and which is all the more destructive because disguised under the bright coloring of passionate love stories.

We should not advert to the fact if it were not for the title which the *Ave Maria* has legitimately gained for itself during more than twenty-five years as a magazine to be placed with unreserved confidence in the homes where Catholic youths and maidens are trained to the virtuous imitation of our Lady Immaculate.

The American Book Company is to bring out a volume on the *Idylls of the King* by Condé Pallen, prepared for students' use in English Literature classes.

The French *Bibliothèque d'Histoire Contemporaine* is marking the attitude of its directors by publishing a translation of Döllinger's letters on The Pope and the Council, issued originally under the pseudonym of "Janus," to make propaganda against the definition of the dogma of Papal Infallibility. This sort of literature, though appealing to a class different from the sensualist readers of Zola's novels, unites with the enemies of religion, who corrupt the mind and heart of the young, and, under the patronage of an infidel government, seek to destroy the glorious prestige of French Catholicism. But the expulsion of the religious creates martyrs, whose prayers and sufferings atone even now for the malice of those whose destruction of truth and innocence cries for vengeance to Heaven.

THE AMERICAN ECCLESIASTICAL REVIEW (Dolphin Press) is about to publish a *Manual for Teachers of Christian Doctrine*, which is based upon new pedagogical principles, and promises to solve the "Catechism problem," which has agitated Catholic educators in the religious instruction classes of the Church and in the school during the last decade or two.

The Manual will be in two parts, of regal quarto form, thus allowing full pages for maps and illustrations which bear the fine typographical character of THE DOLPHIN imprint, done in colors. The whole matter is arranged systematically, to include the information required to direct the teacher through the eight grades of our elementary schools. Not only will the pupil be led to a clear understanding of the doctrines and practices of the Catholic faith, but the instruction is shaped so as to interest the young mind in the task of acquiring the knowledge of truth, which, of course, demands consistent application. There is every likelihood that our teachers will receive this new Course with delight as a really efficient help in their work of

catechetical instruction. It has been in actual preparation for over three years by teachers of different grades, under the direction of one of the leading principals of religious schools. What is more, the practical value of the method has been tested in each grade by a number of religious teachers, and found at once successful beyond all expectation. The AMERICAN ECCLESIASTICAL REVIEW issues this Manual as the first of a series of educational publications for teachers, by which it hopes to contribute to that uniformity in teaching Christian Doctrine, Catholic Church History, Apologetics, and Philosophy, which has been deemed one of the most essential requirements for educational progress among Catholics in America.

"To develop, perfect, and arm conscience," says Lord Acton, in one of his letters to Mary Gladstone, edited recently by Herbert Paul (Macmillan), "is the greatest achievement of history, the chief business of every life; and the first agent therein is religion."

Dr. Sanderson Christison, who has written on psychical relations and criminology, recently published a critique in form of a travesty of the evolutionary theory. Coming to the subject of "natural selection" he illustrates the process by the following story which the author tells in the local Irish dialect. A man went into a tavern and called for a glass of brandy. When the landlord brings it, the stranger asks him to exchange it for a glass of ale. The landlord, being an agreeable man, takes back the brandy and brings the ale. Then the guest seems to bethink himself that he isn't thirsty and says: "Now, Sir, I hope you won't be displeased, I don't think it is good for me to drink; will you exchange the beer for some bread and cheese?" The landlord stares a bit, yet he does not lose his good humor but goes and gets the bread and cheese. The stranger eats heartily, and when done gets up to leave. Before he has gone beyond the threshold the landlord overtakes him and says: "Sir, you have not paid for your bread and cheese."—The man looks astonished and replies: "Didn't you exchange that for a glass of ale?"—"Yes, but you didn't pay for the ale."—"Well, I know, but you took the ale in exchange for the glass of brandy."—"But you didn't pay for the brandy either."—"True enough," answers the practical evolutionist, "but then you have got that, haven't you?"—It is a case that proves how something substantial may be evolved from a first nothing, if one only attends to the process, which is: nothing—spirits—malt—bread and cheese—life. The book is entitled "*Farmer Kilroy on the Evolution of Microbes, Monkeys, and Great Men;—A Critique.*" (Chicago: The Meng Publishing Co.)

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THE CHURCH AND ITS ORGANIZATION IN PRIMITIVE AND CATHOLIC TIMES An Interpretation of Rudolph Sohm's *Kirchenrecht*, by Walter Lowrie, M.A. The Primitive Age. New York, London and Bombay: Longmans, Green & Co. 1904. Pp. xxvii—402. Price, \$3.50 net.

LIFE AND LIFE WORK OF MOTHER THEODORE GUÉRIN, Foundress of the Sisters of Providence at St. Mary of the Woods, Vigo County, Ind. By a Member of the Congregation. New York, Cincinnati, Chicago: Benziger Bros. 1904. Pp. 499.

CONCERNING THE HOLY BIBLE. Its use and abuse. By the Rt. Rev. Monsignor John S. Vaughan, Canon of Westminster, author of *Life after Death*, etc. London: R. & T. Washbourne. (New York: Benziger Bros.) 1904. Pp. 269. Price, \$1.60.

INDULGENCES. By Most Rev. John J. Kain, D.D., Archbishop of St. Louis. PURGATORY. By Rev. Henry A. Brann, D.D., Rector of St. Agnes' Church, New York. Brooklyn, New York City: International Catholic Truth Society. Pp. 19. Price, \$0.05.

SERMONS ON THE SEVEN PENITENTIAL PSALMS. By Blessed John Fisher, Cardinal, Bishop of Rochester. Revised American Edition. New York: Christian Press Association. 1904. Pp. 386.

OXFORD CONFERENCES ON PRAYER. (Michaelmas Term, 1902.) By Fr. Vincent McNabb, O.P. St. Louis, Mo.: B. Herder. London: Kegan Paul, Trench, Trübner & Co., Ltd. Pp. 182. Price, \$0.90 net.

A SHORT CUT TO HAPPINESS. By the author of *The Catholic Church from Within*. With Preface by Rev. B. W. Maturin. St. Louis, Mo.: B. Herder. London: Sands & Co. 1904. Pp. 108. Price, \$0.75 net.

THE PRINCIPLES OF MORAL SCIENCE. By the Rev. Walter MacDonald, D.D., Prefect of the Dunboyne Establishment, St. Patrick's College, Maynooth. Dublin: Browne & Nolan, Ltd. St. Louis, Mo.: B. Herder. 1904. Pp. 230. Price, \$1.60 net.

BREVES REFLEXIONES SOBRE LA PROPAGANDA CATÓLICA DE LAS SAGRADAS ESCRITURAS. Por El Presbítero Kenelm Vaughan. Santiago De Chile: Imprenta, Litografía y Encuadernación Barcelona. 1900. Pp. 113.

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CONFÉRENCES AUX JEUNES FILLES sur l'Apostolat Chrétien. Par l'abbé L. Mousard, Chanoine de la métropole de Besançon. Paris : Ancienne Maison Ch. Douniol, P. Téqui. 1904. Pp. 287. Prix, 2 francs.

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INDEX.

	PAGE
Abbé Klein on Associations Law in France. The—	326
Abbé Loisy on the Index. Works of—	215
Agnosticism and Death	190
Altar Furnishings. Cleansing of—	726
Ambrosian Rite at Milan	155
Angels of the Crib. The—	61
Anglican Baptism. A Case of—	218
Anglican God-Parents	332
Animal Instinct and Education	576
Astronomy and the New Star in Perseus	313
Bible and the Church. The—	551
Bible. English Translation of the—	85
Borgmann, C.S.S.R. The Rev. Henry	369, 590, 661
Brother and Sister	24, 180, 290, 392, 524, 667
Carols. Christmas—	1
Catholic Lawyers and Divorce Cases	719
Catholicity in Eclipse? Is the Note of—	642
Celts. St. Patrick and the—	241
Chant. Rules for Correct Observance of Liturgical—	718
Charruau, S.J. The Rev. Jean—	24, 180, 290, 392, 524, 667
Choirs. Women's Rights and Church—	727
Christianity and Natural Science	701
Church Music. The Pope and Reform in—	247, 405
Church and the Temporal Power. The—	709
Cleansing of Altar Furnishings	726
Cloistered	72
College. The Ideal Catholic—	278
Confirmation to be Repeated? Is—	475
Congregational Singing in Harmony with the Liturgy	478
Corpus Christi in Days of Old	661
Credo. Liturgical Attitude of Congregation at the—	722
Darwinism. Recent Aspects of—	697
Darwinism and Dogma	698
Date of Easter. The—	583
Day. The Rev. James H.—	583
Dedication. A—	331
"Devils in Dry Places"	324
Disease and War	191
Divorce Cases. Catholic Lawyers and—	719
Dogma. Darwinism and—	698
Dolphin. As the—	331

Donnelly. Eleanor C.—	331
Douay Version. Purpose and Scope of the—	91
Easter. The Date of	583
Eastertide in Days of Old. Holy Week and—	369
Eclipse? Is the Note of Catholicity in—	642
Elements. Two New—	707
Emery. Susan L.—	61
Evolution not the Origin of Species	573
First Modern Treatise on Magnetism. The—	704
Four Familiar Hymns, Translated in Original Metres	712
Freemasons. Name and Emblems of the—	329
Geographic Progress	454
Gregorian Chant. The Holy See and the New Text of—	321
Harnack and History	654
Health and Ministry of the Cup in Holy Eucharist	589
Helium and Radium	76
Heuser. The Rev. H. J.—	85
History. Harnack and—	654
Holy Week and Eastertide in Days of Old	369
Hughes. The Rev. H. G.—	510
Hymns in the Vernacular at Solemn Services	462
Hymns, Translated in Original Metres. Four Familiar—	712
Ideal Catholic College. The—	278
Immaculate Conception. Anniversary of Definition of—	80
Immaculate Conception. Pius X and Jubilee of the—	460
Israelites in the Desert. The—	162
Is the Note of Catholicity in Eclipse?	642
Jesuits and "The End Justifies the Means." The—	464
Jubilee Requirements. The—	579
Kerby, Ph.D., S.T.L. The Rev. William J.—	50, 134, 269
Language of Sacred Scripture and the Sense. The—	548
Latin as the Language of the Church. Pronunciation of—	476
Lawyers and Divorce Cases. Catholic—	719
Leprosy and Fish-Eating	74
Liturgical Attitude of Congregation at the Credo	722
Loisy from Catholic Orthodoxy. The Leap of—	467
McGinley. A. A.—	145
MacMahon. Anita—	241
McNabb, O.P. The Very Rev. Vincent—	654
Magnetism. The First Modern Treatise on—	704
Mankind. Mary and—	625
Marriage. The Promise of—	80
Mary Preordained to be the Channel of Union	502
Mary, the Mother of Jesus	497, 625
Mary and Mankind	625
Materialism and Present Science	309
M. D.	278

	PAGE
Mediæval Church and Anatomy. The—	451
Method of Organizing New Religious Orders	95, 332
Milan. The Ambrosian Rite at—	155
Mimicry Farce. The—	571
Moreton. H. Vernon—	155
Mosaic Writings. The Beginnings of the—	262
Motu Proprio on Sacred Music	129
Mystery of Union. The—	499
Natural Law and Social Order	273
Noble Work and a Generous Suggestion. A—	208
Note of Catholicity in Eclipse? Is the—	642
Our Bible Class	162, 261, 436, 540
Papal Bull against Chemistry	570
Parsifal	145
Parsons. F. W.—	423, 555, 683
Pauline Privilege in the Case of Protestants. The—	213
Pauline Privilege. The—	84
Pedigree of English Translation of the Bible. The—	85
Philosophy in Poetry	14
Pius X and Sacred Music	129, 197
Poetry. Philosophy in—	14
Pontifical Encouragement for Students of the Bible	479
Pope and Reform in Church Music. The—	247, 405
Popular Catholic Action	129
Privileges and Obligations of Jubilee of Immaculate Conception	461
Propagandist	642
Propagation of the Faith. Society for the—	208, 322
Protestants as God-Parents at Baptism of Catholic Children	220
Purpose and Scope of the Douay Version	91
Recent Aspects of Darwinism	697
Recent Science	73, 188, 309, 451, 570, 697
Reform of Church Music in Rome. The—	207
Religious Crisis in France. True Inwardness of—	423, 555
Religious Orders. Method of Organizing New—	95, 332
Reunion. Rome and—	510
Revelation	555
Rewards for Original Research	312
Right-Eyedness and Right-Handedness	700
Rome and Reunion	510
Rotation of Crops and Enrichment of Soil	194
Rules for Correct Observance of Liturgical Chant	718
St. Patrick and the Celts	241
Sacred Music	197
School Boy. The—	667
Science and Psychical Research	73
Science. Christianity and Natural—	701
Scintillations of Radium	314

	PAGE
Secret Prayers of the Mass. The—	327
Selenium and some Telephonic Inventions	574
Shapcote. E. M.—	497, 625
Siegfried. The Rev. F. P.—	14
Silhouettes from Anjou	290
Socialism	50, 134, 269
Socialism. Checking—	134
Socialism. The Real Problem of—	269
Spencer's Last Book	310
Spencer. The Passing of—	188
Spinthariscopes. The—	193
Stockley. Professor W. F. P.—	247, 405
Sun-spots and Terrestrial Magnetism	456
"Te Deum." The Origin of the—	211
Telegraphy. Difficulties in Wireless—	78
Temporal Power. The Church and the—	709
True Inwardness of Religious Crisis in France	423, 555, 683
Turbine Engine. The—	315
Turbine Steamships	453
Twelfth-Day	5
Two New Elements	707
Universality as a Note of the True Church	587
Validity of Marriages Recognized by the Church	474
Votive Mass on the Eighth of the Month. The—	222
Vows of Religious. Concerning the—	95
Waggaman. Mary T.—	72, 555
Walsh. The Rev. J. A.—	322
Water-Supply Problem. The—	458
Watson, S. J. The Rev. M.—	317
Whitsuntide	590
Women's Rights and Church Choirs	727
Words in Social Interchange. Our—	317
Yule-Tide as Once It Was	1

BOOK REVIEWS.

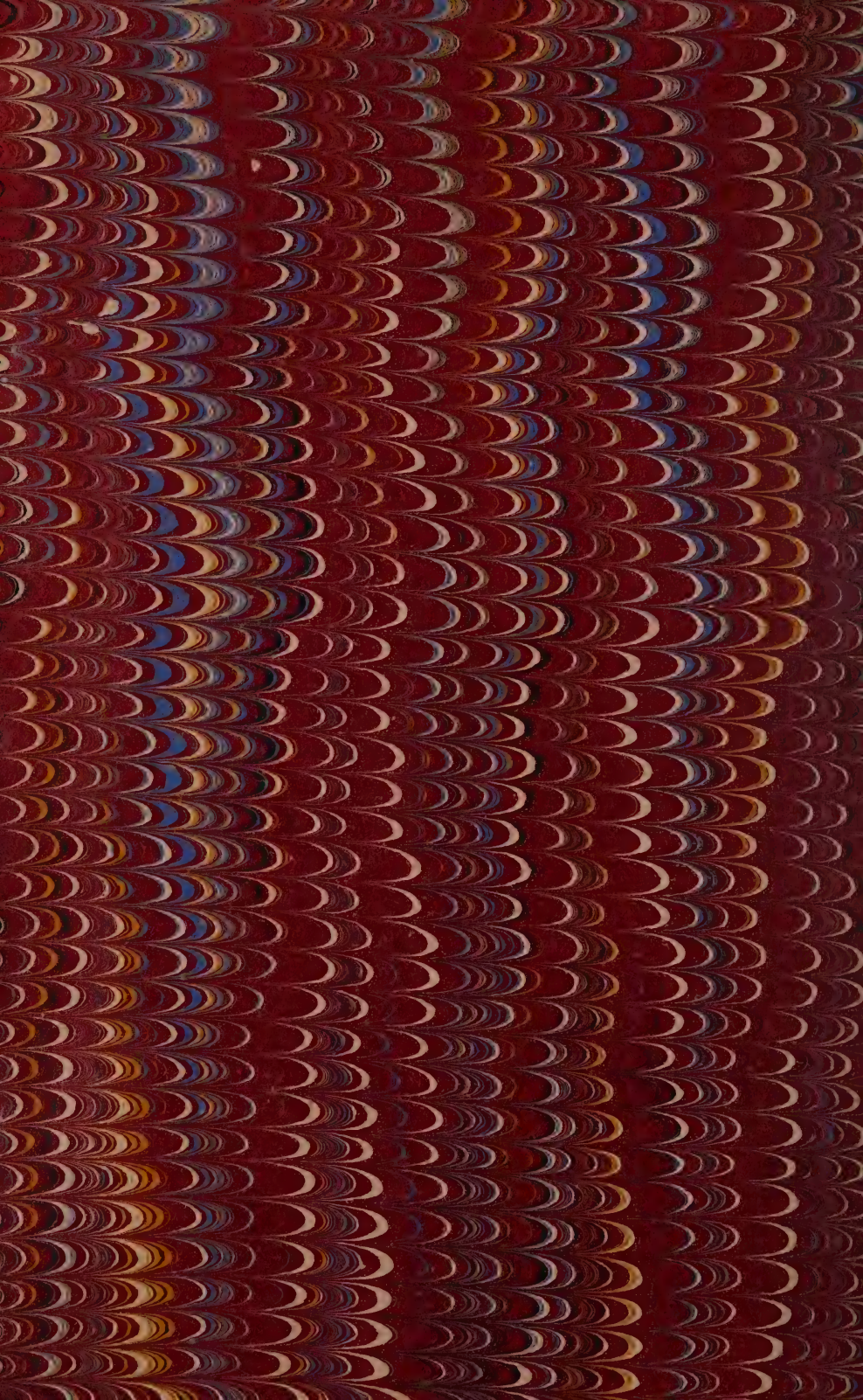
Addresses and Presidential Messages of Theodore Roosevelt	739
Alexander: Lady Ann's Garden	126
Ambassadors. James:—	114
Answers to Objections Against the Catholic Religion. De Ségur:—	484
Arndt: Das Neue Testament	355
Austin: Flodden Field	233
Atherton: Rulers of Kings	745
Autobiography of Seventy Years. Hoar:—	115
Bancroft: Letters from England, 1846-1849	742
Bangs: Inventions of the Idiot	742
Barry: Newman	602
Barry: Dayspring	486

	PAGE
Bell: Later Adventures of Wee MacGregor	742
Belloc: In Fifty Years	737
Blessed Virgin in the Nineteenth Century. St. John:—	103
Bouvier: Exégèse de M. Loisy:	482
Bred in the Bone. Page:—	739
Bryant: Imm. Conception of the M. B. V. M., Mother of God	617
Bullock: Red Leaguers	615
Bute: Inquisition in the Canary Islands	365
By Snare of Love. Marchmont:—	739
Cadets of Gascony. Stevenson:—	612
Cambridge Modern History. Ward-Prothero-Leathes:—	596
Catholic Church in New Jersey. Flynn:—	353
Catholic Directory, Almanac and Clergy List	351
Catholic Layman's Lectionary. Parker:—	354
Catholic London Missions. Harting:—	357
Captured by the Navajos. Curtis:—	740
Characteristics from the Writings of Father Faber. Fitzpatrick:—	352
College Training and the Business Man. Thwing:—	740
Collins: The Study of Ecclesiastical History	355
Colquhoun: Greater America	741
Colton: Port Argent	744
Contemporary Psychology. Villa-Manacorda:	111
Craddock: Frontiersman	613
Curtis: Captured by the Navajos	740
Daskam: Memoirs of a Baby	743
Dayspring. Barry:—	486
De la Direction des Enfants	619
De Ségur: Answers to Objections Against the Catholic Religion	484
De Waal: Papst Pius X	606
Descent of Man. Wharton:—	740
Ebersweiler: The Three Holy Kings	346
Ebner: Organum Comitans ad Graduale Parvum et Ordinarium Missae	347
Eggleston: Evelyn Byrd	740
Elements of Religious Life. Humphrey:—	106
Emery: The Inner Life of the Soul	225
Évangile et Evolution. Oger:—	482
Evelyn Byrd. Eggleston:—	740
Exégèse de M. Loisy. Bouvier:—	482
Extracts from Adam's Diary. Twain:—	741
Fitzpatrick: Characteristics from the Writings of Father Faber	352
Five Nations. Kipling:—	117
Flodden Field. Austin:—	233
Flynn: The Catholic Church in New Jersey	353
Fogazzaro-MacMahon: The Poet's Mystery	343
Frontiersman. Craddock:—	613
Germain: Sentiment de l'Art et l'Étude des Œuvres	126

	PAGE
Geschichte und Wert der Offiziellen Choralbücher. Haberl:—	347
Goldstein: Socialism: The Nation of Fatherless Children	233
Grafters. Lynde:—	741
Gratry: Souvenirs de Ma Jeunesse	113
Greater America. Colquhoun:—	741
Haberl: Geschichte und Wert der Offiziellen Choralbücher	347
Happiness. A Short Cut to—	736
Harland: My Friend Prospero	361
Harting: Catholic London Missions	357
Hearn: Kwaidan	488
Hoar: Autobiography of Seventy Years	115
Hobbes: Vineyard	616
Humphrey: Elements of Religious Life	106
Immaculate Conception of the Mother of God. Ullathorne:—	617
Im. Conception of the M. B. V. M., Mother of God. Bryant:—	617
In Fifty Years. Belloc:—	737
Inner Life of the Soul. Emery:—	225
Inquisition in the Canary Islands. Bute:—	365
Inventions of the Idiot. Bangs:—	742
James: Ambassadors	114
Kerr: Pippo Buono	610
King: Steps of Honor	745
Kipling: Five Nations	117
Kwaidan. Hearn:—	488
Lady Ann's Garden. Alexander:—	126
Later Adventures of Wee MacGregor. Bell:—	742
Letters from the Beloved City. Philip:—	608
Letters from England, 1846-1849. Bancroft:—	742
Life of His Holiness Pius X.	606
Liturgische Choral. Sauter: Der—	347
Lynde: Grafters	741
Mackaye: Panchronicon	744
Manuale Missae et Officiorum—Solesmes (Gregorian Notation)	347
Manual of Confirmation. Schmitt:	357
Marchmont: By Snare of Love	739
Martinelli: Sa Saintété Pie X	606
Matheson: The Representative Men of the Bible	340
Memoirs of a Baby. Daskam:—	743
Memories of a Sister of St. Saviour's Priory	336
Merriman: Tomaso's Fortune	615
McNabb: Oxford Conferences on Prayer	735
Miller: The Yoke	480
Mueller: Via Salutis	352
My Friend Prospero. Harland:—	361
Nami-Ko. Tokutomi:—	614
Neue Testament. Arndt: Das—	355
Newman. Barry:—	602

	PAGE
Oger: L'Évangile et Evolution	482
Organum Comitans ad Graduale Parvum et Ordinarium Missae. Ebner:—	347
Outlines of Psychology. Royce:—	110
Oxford and Cambridge Conferences. Rickaby:—	732
Page: Bred in the Bone	739
Panchronicon. Mackaye:—	744
Papst Pius X. De Waal:—	606
Parker: The Catholic Layman's Lectionary	354
Philip: Letters from the Beloved City	608
Pippo Buono. Kerr:—	610
Poet's Mystery. Fogazzaro-MacMahon:— The—	343
Port Argent. Colton:—	744
Prayer. Oxford Conferences on—, McNabb:—	735
Problems and Persons. Ward:—	226
Red Leaguers. Bullock:—	615
Representative Men of the Bible. Matheson: The—	340
Rickaby: Oxford and Cambridge Conferences	732
Roosevelt: Addresses and Presidential Messages of Theodore—	739
Royce: Outlines of Psychology	110
Rulers of Kings. Atherton:—	745
Sa Saintété Pie X. Martinelli:—	606
Sauter: Der Liturgische Choral	347
Schmitt: Manual of Confirmation	357
Sentiment de l'Art et l'Étude des Œuvres. Germain:—	126
Sheehan: Under the Cedars and the Stars	483
Short Cut to Happiness. A—	736
Short Grammar of Plain Chant	347
Short Instructions in Singing Plain Chant. Singenberger:—	347
Silent Places. White:—	745
Socialism: The Nation of Fatherless Children. Goldstein:—	232
Solesmes (Modern Notation). Manuale Missae Officiorum—	547
Souvenirs de Ma Jeunesse. Gratry:—	113
St. John: The Blessed Virgin in the Nineteenth Century	103
Steps of Honor. King:—	745
Stevenson: Cadets of Gascony	612
Study of Ecclesiastical History. Collins: The—	355
Three Holy Kings. Ebersweiler: The—	346
Thwing: College Training and the Business Man.	740
Tokutomi: Nami-Ko	614
Tomaso's Fortune. Merriman:—	615
Twain: Extracts from Adam's Diary	741
Ullathorne: Immaculate Conception of the Mother of God	617
Under the Cedars and the Stars. Sheehan:—	483
Vaughan: Viajes en España y Sud-America	609
Via Salutis. Mueller:—	352
Villa-Manacorda: Contemporary Psychology	111
Vineyard. Hobbes:—	616
Ward: Problems and Persons	226
Ward-Prothero-Leathes: The Cambridge Modern History	596
Wharton: Descent of Man.	740
White: Silent Places	745
Yoke. Miller: The—	480





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